

# SPIRIT OF MISSIONS.

## BOARD OF MANAGERS

OF THE  
DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE

### Protestant Episcopal Church in the U. S. of America.

All the Bishops of the Church, members *ex officio*,  
The Secretaries and Treasurers of the Domestic and Foreign Committees, *ex officio*,  
And, appointed by the General Convention of 1880, sitting as the Board of Missions,  
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FOR DOMESTIC MISSIONS,

22 Bible House, N. Y.

REV. JOSHUA KIMBER, *Secretary*,

MR. JAMES M. BROWN, *Treasurer*,

FOR FOREIGN MISSIONS,

23 Bible House, N. Y.

STATED MEETINGS.—In the City of New York, at 2 o'clock P. M., on the second Tuesday of December, March, June, and September.

AUGUST, 1881.

#### MISSIONARY CONFERENCES.

IN the May number of the SPIRIT OF MISSIONS it was announced that a Missionary Conference would be held in the City of New York in October next. It has, however, since been determined to postpone it until the month of December, the chief reason for the change being that comparatively few Churchmen who go into the country for the summer return to the city as early as October. It is desirable on every account to give as many of our people as possible an opportunity to attend upon the discussion of Missionary topics during the session of the Conference, and we doubt not that they will appreciate the propriety of the change.

The other Conferences will probably be held as before announced, in New Haven in October, in Boston in November, and in Syracuse in December.

#### GENERAL ACKNOWLEDGMENTS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums for GENERAL MISSIONS from June 1st, to July 1st, 1881.

\* Lenten and Easter Offerings.

ALBANY.		Milford—Church of the Good Shepherd.....	1 00
Johnstown—St. John's Church.....	10 00	Towanda—Christ Church.....	53 20
Troy—St. John's Church, Domestic, \$40.....	266 33		
Walton—Christ Church.....	4 00		
ARKANSAS.		CONNECTICUT.	
Camden—St. John's Church.....	7 55	Long Hill—Grace Church.....	38 20
CALIFORNIA.		Pomfret—Christ Church.....	16 00
Anaheim—St. Michael's Church.....	5 00	Trumbull (Tashua)—Christ Church, Domestic, \$10; Foreign, \$3.....	13 00
CENTRAL NEW YORK.		(Nichol's Farms)—Trinity Church.....	16 00
Canastota—Mission.....	30	Unionville—Christ Church.....	4 50
CENTRAL PENNSYLVANIA.		Waterbury—Trinity Church.....	27 50
Bellefonte—St. John's Church.....	14 89	Wilmington—St. John's Church .....	115 20
DELAWARE.			2 49

## GENERAL ACKNOWLEDGMENTS.

EASTON.		NEW YORK.	
<i>Cecil Co.</i> —Trinity Parish, Trinity Church	13 90	<i>Chatham</i> —“Mrs. Samuel M.”	5 00
<i>Chester</i> —St. Paul’s Church, Chestertown	42 00	<i>Claverack</i> —Trinity Church	3 39
<i>Coventry</i> —Coventry Parish	6 00	<i>Mount Vernon</i> —Trinity Church	2 36
<i>Pocomoke</i> —St. Mary’s Church	3 40	<i>New Castle</i> —St. Mark’s Church	3 00
	65 30	<i>New York</i> —Holy Trinity Church, Woman’s Missionary Association, for “Lydia Mary Fay” Scholarship, Jane Bohlen Memorial School	50 00
		St. Luke’s Hospital	50 20
ILLINOIS.		<i>Nyack</i> —Grace Church	103 00
<i>Chicago</i> —Bishop McLaren’s subscription	25 00		216 95
<i>Freeport</i> —Zion Church	5 49		
Zion Church Missionary Guild	4 09		
IOWA.			
<i>Anamosa</i> —St. Mark’s Church, of which S. S., \$7.47	34 58		
	12 37	NORTH CAROLINA.	
KANSAS.		<i>Henderson Co.</i> —Calvary Church	4 00
<i>Lawrence</i> —Trinity Church	3 25	<i>Henderson</i> —Holy Innocents’ Church	5 50
KENTUCKY.		<i>Lenoir</i> —St. James’ Church	6 75
<i>Lexington</i> —Christ Church	100 00	<i>Lincolnton</i> —St. Luke’s Church	5 05
LONG ISLAND.		<i>Statesville</i> —Trinity Church	12 00
<i>Astoria</i> —Church of the Redeemer	106 50		33 30
<i>Brooklyn</i> —William G. Low’s subscription	33 00		
<i>Jamaica</i> —Grace Church	77 60		
MAINE.		OHIO.	
<i>Brunswick</i> —St. Paul’s Church	9 95	<i>Cleveland</i> —Trinity Church	25 00
<i>Portland</i> —St. Luke’s Cathedral and S. S.	82 50		
<i>Wiscasset</i> —St. Philip’s Church	3 00	PENNSYLVANIA.	
	217 10	<i>Philadelphia</i> —Bishop Stevens, subscription for Foreign Missions	50 00
		Church of the Messiah	5 55
		( <i>Kingsessing</i> )—St. James’ S. S.	31 54
MARYLAND.			87 09
<i>Catonsville</i> —St. Timothy’s Church	95 45	PITTSBURGH.	
<i>Howard and Anne Arundel Cos.</i> —Christ Church, Queen Caroline Parish	11 51	<i>Washington</i> —Mr. W. W. Smith’s subscription	40 00
<i>Prince George Co.</i> —St. Matthew’s Parish, St. Matthew’s Church	4 00		
<i>Rock Creek</i> —St. Paul’s Church, Washington	10 63	SOUTH CAROLINA.	
	25 00	<i>Upper St. John’s</i> —Epiphany Church	46 60
MASSACHUSETTS.			
<i>Haverhill</i> —Trinity Church	51 14	TENNESSEE.	
<i>Malden</i> —St. Paul’s Church	25 00	<i>Jackson</i> —“A Friend” for Foreign Missions	2 50
	18 25		
MICHIGAN.		VIRGINIA.	
<i>Detroit</i> —Bishop Harris’ subscription	43 25	<i>Amherst Co.</i> —Lexington Parish, for China, Japan and Mexico	19 20
Emmanuel Church	20 00	<i>Chesterfield Co.</i> —Dale Parish, Trinity S. S.*	2 00
St. John’s Church, Rev. Dr. Worthington’s subscription	30 00	<i>Fairfax Co.</i> —St. Timothy’s Church, of which for Rev. J. McNabb’s salary, \$4	5 00
St. Paul’s Church	12 00	Zion Church, of which for Rev. J. McNabb’s salary, \$4.75	7 76
<i>Jackson</i> —St. Paul’s Church	417 00		
	24 94	WESTERN MICHIGAN.	
MINNESOTA.		<i>Big Rapids</i> —St. Andrew’s Church, for Do- mestic, \$4.55; Foreign, \$3	33 96
<i>Minneapolis</i> —Gethsemane Church	503 94	<i>Hastings</i> —Emmanuel Church	7 55
MISSISSIPPI.			11 84
<i>Natchez</i> —Trinity Church	27 50	WESTERN NEW YORK.	
	55 90	<i>Corning</i> —Christ Church Ladies’ Missionary Society	19 39
MISSOURI.		<i>Rochester</i> —Rev. W. D’Orville Doty’s subscrip- tion	29 15
<i>Blackburn</i> —Church of the Mediator	64 15	St. Luke’s Church, “A Member,” through Woman’s Auxiliary	10 00
<i>Marshall</i> —Trinity Church	9 00		3 60
<i>Miami</i> —Grace Mission	25 15	WEST VIRGINIA.	
<i>St. Louis</i> —Christ Church, “Mrs. H. C.” \$5; “C. S. F.” \$5	20 00	<i>Berkeley Co.</i> —Norborne Parish, Mount Zion Church	42 75
	10 00	<i>Jefferson Co.</i> —St. Andrew’s Parish, Charles- town, Zion Church, Foreign, \$18.75; Mexico, \$44.05; Indian, \$67.12	10 00
NEBRASKA.		<i>Marion Co.</i> —Christ Church Parish, Christ Church, Fairmont	129 92
<i>Miscellaneous</i>	9 85	<i>Ohio Co.</i> —St. Matthew’s Parish, St. Matthew’s Church, Wheeling	1 00
NEW HAMPSHIRE.		<i>Wood Co.</i> —Trinity Parish, Trinity Church, Parkersburg	16 00
<i>Charlestown</i> —St. Luke’s Church	3 61		20 95
<i>Manchester</i> —Grace Church	20 00		
	23 61	COLORADO MISSION.	
NEW JERSEY.		<i>Pueblo</i> —St. Peter’s Church	177 87
<i>Elizabeth</i> —“A. V. M.”	20 00		26 60
<i>Fairview</i> —Trinity Church	18 25	NEW MEXICO.	
<i>Pemberton</i> —Grace Church, of which S. S., \$3.75	13 92	<i>Santa Fe</i> —Church of the Holy Faith	54 90
<i>Rahway</i> —St. Paul’s Church	38 00	WASHINGTON TERRITORY.	
<i>Somerville</i> —St. John’s Church, \$23.50; “Mrs. H. B. P.” \$10	33 50	<i>Fort Collins</i> —Seven Subscribers	15 00
<i>Trenton</i> —Trinity Church	67 20	<i>Olympia</i> —St. John’s Church S. S.*	12 36
<i>Vincentown</i> —Trinity Church, of which S. S., \$8	12 96		27 36
	209 83	#Receipts for the month	2,825 44
		Amount previously acknowledged	12,755 25
		Total receipts since September 1st, 1880	\$15,580 69

†Divided (when not otherwise designated) between Domestic and Foreign Missions in proportion to the appropriations made by the Board of Managers, and included in total receipts, pages 340 and 355.

# DOMESTIC DEPARTMENT.

## Committee for Domestic Missions.

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22 Bible House, New York.

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" John A. King.

Mr. LLOYD W. WELLS, *Treasurer,*  
22 Bible House, New York.

## Form of a Bequest to Domestic Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.*

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.*

AUGUST, 1881.

## THE GREAT IMPORTANCE OF GIFTS CALLED LITTLE.

IN the last number of the SPIRIT OF MISSIONS we spoke of the encouraging evidence of a revival of practical methods of raising money for paying the cost of Missionary work, as seen in the plan provided for the Church by the last General Convention. We also endeavored to point out that the plan was especially wise because it provided the machinery for thorough and systematic solicitation of gifts, and for habitual and constant making of offerings. Before leaving this subject finally, it will be well to direct the attention of our readers to a third feature of the new method of obtaining supplies, as perhaps the wisest of all, and as the one which affords the greatest encouragement to expect success, if faithfully carried out. This third feature consists in the just and common-sense recognition which the new plan displays of the importance of what are popularly called "little sums of money."

In reference to the power of these so-called little sums, many persons have made a serious mistake, and we record

this fact with the utmost consideration and respect. The work of the Church has been so vast, her opportunities have been so immense, and her eagerness to meet these opportunities so great, that by much the larger proportion of our effort has been directed toward securing large gifts, as though they were the only kind that were needed, or, indeed, that could at all efficiently help the work. There have been notable exceptions to this rule, and we are well aware that the number of these exceptions is steadily increasing, but the rule we believe to have been as we have considerably stated. If this be true of the Church as a whole—and we are certain that the statistics of Missionary giving will confirm what is written here—then as regards the importance of gifts that are called insignificant, the Church has been a foolish virgin indeed. For, while she has been sleeping, the world has been very wide awake to the importance of little sums of money, and, while the Church was all unconscious of the fact, has been

robbing her of much that belonged to her.

That the Church has been robbed in her sleep, in times now happily passing away, is not a random proposition, but a most deliberate statement. No one can doubt that there has been a great waste of precious wealth, which the Church would have put into her treasury, and used in doing the **LORD's** work, if she had not been asleep, and that very much of this waste has resulted from a mistaken indifference to little gifts. Nor can there be any doubt that these little sums which the Church has lost, the world has gained. If the world has not, who has? and if the world has got them, it has taken goods to which it has no right.

In assuming the right to say what has been written above, we have not been attempting any mere carping criticism, which would be unjustifiable presumption and not the proper assumption of a duty. We have done this to draw attention especially to two suggestions in connection with the general topic under discussion, which is the wisdom of the new financial plan of the General Convention and the Board of Missions.

The first suggestion is that the economy of little gifts provided for in that new scheme is entirely in accordance with our **LORD's** teaching and practice. For those who have read the record of our **LORD's** action, after the grateful multitude had filled themselves with His miraculous bounty in the wilderness, in commanding that the fragments of food—the crusts and bits of fish which satiety had refused—should be gathered, that *nothing* should be lost, it is impossible to believe but that He intends His Church to follow in His steps and waste no bits and crusts of His.

Our **LORD's** economical command after the desert feast would be sufficient of itself to show that He meant economy

to be the law of His Church in everything. Yet it pleased Him further to illustrate and enforce His law by parable. This illustration is in the stories of the lost sheep and the lost piece of silver. The primary object of those parables, of course, was to set forth His infinitely merciful economy in searching for straying souls, and the Church's corresponding obligation. But He nowhere limits their teaching to this great incident of the Church's duty, and indeed, illustrates that by the economical habit in human daily life. The loss of a sheep or a coin is a frequent, homely event; economy seeks to recover the loss. The straying of one human soul is a vast and awful error; His loving economy does, and the Church's should, leave no corner of the wilderness unsearched or of the house unswept, until that loss is recovered. When we are guided by the spirit of the **SAVIOUR's** teaching and practice, we will be careful to the utmost of both the erring soul and the missing piece of silver, and careful of the silver because of our love for the soul. Sometimes, however, the man of the parable, losing his sheep, says: "Let it go; it is only one of an hundred; but one per cent. It is not worth the trouble of saving." And the woman says likewise: "I have ninety-nine pieces left; I have not time to look for the hundredth." And both lie down to sleep and sweet dreams of success and wealth, to awaken thereafter to a realization of diminishing revenues and the sadness of failure.

The suggestion that remains to be made in regard to the new financial plan for Missionary support, embodying as it does so evidently the very teaching of the **LORD** upon the subject of the value of little gifts, is of the results that must follow its observance. In the miracle and the parables, the gathering, the searching and the sweeping accomplished their intended results.

The rejected fragments were saved and doubtless put to a valuable use; the straying sheep was found; the missing coin, recovered, rejoiced its anxious owner. Who can lack assurance that the thorough search for the Church's lost pieces of Missionary silver, now provided for, if duly set in operation, will have the same effect? They who sit at the centre of the receipt of Missionary offerings are most sanguine in regard to this result. They know from past experience that throughout the Church, among the faithful laity both rich and poor, there is an unfailing sympathy with Missionary effort, and a boundless generosity that needs only sufficient information and an adequate appeal to fill the Missionary treasury with overflowing benefactions. They know that Missionary sympathy and zeal are not confined to those whom GOD has made the stewards of great possessions; but that they burn steadily and brightly in the hearts of those upon whom it has pleased Him to lay the smaller responsibility of less wealth. They know that the treasures already laid up in Heaven, beyond the reach of moth and rust, have come *very largely* from the poor, and not alone from those wealthy ones who serve their Master with conspicuous fidelity and make honorable among other Christian bodies the Church of their

love. Knowing all this, they are aware that in order to obtain increased gifts it is only necessary to make more general appeals for them, as these appeals always open the hearts and the treasures of those to whom they are addressed. Further still, they are very sure that the more systematic the appeal, the more constant and extensive will be the response, and that this is especially true in regard to the contribution of the smaller gifts, because of the wonderful and often most unexpectedly great results of the accumulation of small amounts, in themselves apparently almost insignificant, when regularly contributed for a considerable time, encouraging beyond all promise both asker and giver.

The Church's good works are increasing all the time. Its zeal is growing. Its liberality is more and more active. Its Missionary supplies are becoming more and more general and representative of the whole body of the faithful. The wisdom of new methods is already beginning to be justified. With faith in GOD, and renewed devotion to our LORD JESUS CHRIST, and grateful dependence upon the grace of His HOLY SPIRIT, let each one who reads these words do his part in asking and giving, and the missing silver will be found and the wandering souls be gathered in.

### DOMESTIC MISSIONARY WORK IN THE WEST.

AN ADDRESS BEFORE THE MISSIONARY SOCIETY OF ST. MARY'S HALL, IN THE CATHEDRAL, FARIBAULT, BY THE REV. A. J. GRAHAM.

THE *Standard of the Cross* says in a late issue: "The editorial management of the SPIRIT OF MISSIONS, with equitable policy, as well as with wise appreciation of the combined influence of the Church press, is making the rounds of the exchanges; in other words, is quoting from one and another of our weeklies, in turn, such forcible commendation of our Missionary work and exhortations to Missionary zeal as

are suitable to its special purpose." In accordance with this policy and to show our appreciation of the influence of the smaller as well as the larger Church papers, we take pleasure in reproducing this month for our readers the following, from the *Minnesota Missionary*:

I wish I might say something to intensify your interest and make you still more zealous seekers after God and His kingdom. I wish I might awaken in you some noble as-

pirations, which, gradually expanding and going on from strength to strength, would finally culminate in making you useful and noble workers in the LORD's vineyard.

To understand and estimate properly the importance and prospects of our Mission work in the West, it is necessary to know something of the country, the people who dwell there, the habits of life and modes of thought. If Mission work languishes, it is partly because those who are able to assist are ignorant of the golden opportunities and vast possibilities for the Church in the West.

If you take your school geographies and place your pencil upon the point known as Pembina and draw it southward through Grand Forks, Fargo, Yankton, Omaha, Topeka, Talequah, and stop at Galveston, Texas, on the Gulf of Mexico, then all that part of our country lying west of this line will represent the region of which I wish to speak. It comprises the following States and Territories : Dakota, Nebraska, Kansas, Indian Territory, Texas, Montana, Idaho, Washington, Oregon, California, Nevada, Utah, Colorado, Wyoming, New Mexico and Arizona. This region is about 1,300 miles square ; contains one million seven hundred thousand square miles ; is half as large as all Europe and ten times as large as the country of Japan. Its present population is five million two hundred and fifty thousand—one-sixth that of Japan. Herein lies what I shall call the first difficulty to Mission work in the West. The country is so sparsely settled—averaging one person to every two hundred and twenty acres of land—that, except in the larger towns, it is impossible for a Clergyman to confine his labors to one point. He is forced to expend his efforts in many fields, and so it is with difficulty that he holds his people together and establishes permanent work. He is not long enough at one point to become a real pastor—enter into the sympathies of the people and find their special needs. He has little or no time for study ; is in journeyings often, and, as it were, carries his home with him. These facts go a long way to show that the infant Church in the West needs a body of Clergy unfettered by the cares of family.

Difficulty No. 2.—A large part of the population is a foreign element—German and Scandinavian. They understand English very imperfectly and it requires a long time for the Church to reach them through her Clergy. Besides, they are generally of the

lower class of people, who have left father-land for the sole purpose of bettering their worldly prospects. Many of them seem to have left religion at home and to have brought with them habits of life and modes of thought destructive to the idea of Christianity. I spent three years in a field where nearly every Sunday was passed by them in beer gardens or halls of amusement, with a grand dance at night, which usually terminated in brawls and occasionally in murder. You will at once see what a hindrance this is to the Missionary. Is it any wonder that he sometimes grows weary and disheartened? Still another drawback to the work is the fact that a majority of the inhabitants are men—men who have left their families in the East, or young men who have gone West to make themselves homes. Now it is a truth almost universally conceded that the Clergyman finds his most efficient helpers in women. Men, as a rule, seem to find but little time for the LORD's business. The causes of this state of things may be very complex. Perhaps in some cases the Clergyman lacks that common sense or worldly wisdom which commands itself to the male mind. However, I shall not attempt to ferret out the causes, at present. I simply state what I know to be the *fact* : that the scarcity of cultured Christian women in the West deprives the Clergyman of his most powerful allies.

Another difficulty : Self-advancement is a very predominant trait of the people in this western region. It has been America's boast for more than two hundred years that the Pilgrim Fathers came to this land for the sole purpose of enjoying their religion. It may be said with equal truth that people go West for the sole purpose of increasing their dollars and cents. They are extreme utilitarians. The poor man strives to grow rich and the rich man strives to grow richer. They are so closely wrapped up in their schemes that the thought of God is seldom before their eyes. Every Missionary has learned by experience how hard it is to get hold of a western man and induce him to spend a small portion of his time and means for the Kingdom of CHRIST.

Perhaps the most prevalent hindrance to Mission work is the spirit of extreme freedom which the western man glories in. He is his own master. In the East, where there are great monopolies and numerous manu-

factories, employing thousands of men, who to a certain extent, have to think and act according to the wills of their employers or lose their places, the spirit of freedom is not carried to excess. But in the West there are few task-masters. Each man has his farm, or herd, or store, or mining interest, and feels free to speak and act just as he pleases. He delights in what are called broad ideas. In fact he seems to breathe in ideas as broad as the prairies he walks on and usually about as bare. He scorns to tie himself to a creed and regards the restraints of Christianity as a trespass upon his freedom. You will often hear such men say that religion is good for women and children, but that men can busy themselves about better things.

I have mentioned some difficulties commonly found all over the West. There are many local difficulties. New Mexico, Texas and Arizona border upon the country of Mexico. For many years the government of Mexico has been little better than anarchy. Individualism has prevailed to excess. Mexican brigands and Texas rangers are sources of dread on the border. Plunder and murder remind one of Spain and Italy. Rev. Dr. McNamara, who has recently gone to New Mexico with Bishop Dunlop, writes that hardly a day passes without brawls and murder and lynching. Such a state of things renders it difficult for the Gospel of peace to gain entrance.

Local hindrances No. 2: Half of Nebraska and large parts of Colorado and Wyoming are given up to grazing. The cattle and horses may be counted by tens of thousands. The owners of these herds have to employ a great number of men to care for them. These men are known, locally, as "cowboys." As a rule, they are as lawless as you can imagine "American citizens" to be. They often make raids upon the small towns and have things pretty much their own way. I could give you an account of several murders which have occurred in the last two years. You can easily imagine the effect of this upon the progress of Mission work.

Again: A large number of red men are penned up in Indian territories. The shameful injustice of some white men and the natural degradation of the Indians often result in evil influences which retard Christianity in the surrounding country.

At Salt Lake City is the blackest spot in

our nation. Polygamy is openly practiced under the pretence of religious authority. Its degrading influence spreads over all Utah and into parts of the adjoining Territories. History repeats itself. Mormonism is but a reflection of the Roman Empire, when it was reeking with its foulest sins. The Clergymen who are laboring in Utah best realize the evil of that moral cancer, which is a disgrace to the whole nation.

In California there are, at the least estimate, seventy-five thousand Chinese. According to the reports of Clergymen their influence is strongly adverse to the purity and progress of Christianity.

The fact that the West abounds in mines of gold and silver, and that new and promising towns are constantly springing up, makes the population very floating. To-day a Clergyman may have thirty persons connected with a Mission at a certain point. Next week half of them may be five hundred miles away. A few years ago, the Black Hills were unexplored. Suddenly the discovery of precious metal gave birth to Deadwood and it soon counted ten thousand souls. Leadville sprang into existence with a population of twenty thousand, almost with the suddenness of Jonah's gourd.

A gentleman of Minneapolis, who spent a portion of one winter in New Mexico, told me that he passed through a small village on the first of February, and, four weeks later, on returning through the same place found it had swollen to five thousand souls—dwelling in tents and wagons and every conceivable mode of shelter.

I have endeavored to show you some obstacles which the Missionary meets with. Many others might be mentioned, but time admonishes me. I have told you many drawbacks to Church work in the West. I would like to tell you of its attractions. There are many pleasant features connected with it. The West has its clouds, it has also spells of glorious sunshine. Of the two, I have preferred to present the dark side to-day. Were you to visit this region you would, no doubt, meet with many agreeable disappointments. There cannot be chaff unless there is wheat likewise. There are precious souls as well as precious metals in the West. There are broad hearts as well as broad prairies.

At the average increase of population, in twenty years from this time there will be

twenty-two millions of people where now there are but five and a quarter millions. I believe that the Church will do her duty and keep pace with the growth.

We are living in a time of great opportunities and glorious possibilities. Shall we not employ the present wisely in fitting ourselves to be humble instruments for the Kingdom of CHRIST? Shall we not contribute what we can to aid those who are now engaged in the work?

The highest ambition a young man or young woman can set up is this: So to live and labor in the Church militant as to win

from the SAVIOUR that key into the Church triumphant, "Well done! Good and faithful servant!"

Let us then continue true Missionaries. Let us endeavor to discern wise methods for advancing the work—trying to be zealously affected always in this good thing. And we have the promise of the SAVIOUR to sustain us: "I am with you always." And we have the promise of the Almighty FATHER that the results we are striving for shall finally be accomplished—that in His own good time "the earth shall be full of the knowledge of the LORD as the waters cover the sea."

### WORK AMONG THE INDIANS.

#### ST. MARY'S SCHOOL, SANTEE AGENCY.

It is as difficult to write a letter descriptive of our work as it would be for you to write an interesting description of what is common-place and every day life to you. Any life is only interesting as it differs from our own, but I will try, according to your wish, to give you a little idea of our surroundings, and the people we live amongst.

The Indians on this Agency are different in some respects from those farther up the Missouri, as they have been brought more in contact with white people and for a longer period. Those under thirty years of age have been brought up as much under the influence of religion as the average of white persons who have grown up in our western towns, and I presume are as much actuated by religious principle. The seed has been sown with no sparing hand and the work now is to nourish and strengthen it—to see that it languish not until it has taken such root that it can stand firmly and help others to stand also. If we should leave it now it would be like a garden, well prepared and seeded which should be left to itself. The weeds would outstrip and finally choke out the life of the tender plants and the work that had been done would be entirely thrown away.

This entire tribe has cast aside many of the Indian customs. They dress like white men, live in log houses instead of tents, have given up their roving life, and cultivate fields of grain, and some have gardens also for different kinds of vegetables. Their habits are very simple and they are very far from independent. Their houses would seem to you very comfortless and they have no idea of providing for the future.

Government supplies them week by week with sufficient meat, flour, sugar and coffee to keep them from starvation, and once a year with sufficient clothing to keep them from actual suffering through the winter. Consequently, they have very little idea what it would really take to support them.

Their fields, too, which look very large to them, would really go but a small way toward their support. They are improving year by year, and if Government would gradually withdraw its help, we think they would be urged and forced to more persistent effort toward self maintenance.

Now for our special work—the girls. What we desire to do for them is to teach them enough of books to enable them to transact necessary business at the stores and elsewhere with some wisdom; to train them up in habits of industry if possible. The men and women will work well for a few hours, or perhaps two or three days, but regular, persistent effort they know nothing about. This knowledge is scarcely ever attained except by necessity or early training. In this case it must be by training, for when forced to it by necessity they have not the ingenuity to find out ways for themselves, and starvation would be the consequence. Of course Christian training stands first, but this is a part of it.

For the accomplishment of our work there are gathered as many as we can manage well into this school, and each girl has her appointed task to do, which must be done regularly, and as thoroughly as possible, in the morning before school hours. The girls are required also to assist in the other parts of the housework which cannot be definitely

limited to certain hours, such as washing, ironing, etc. We have thirty-five girls this year, of ages varying from five to sixteen years.

We arrange the work once a month, giving each girl some part of it. At most of the tasks two or more of them work together. Appointments are made for the work in our sitting-room, girls' sitting-room, lavatory, school-room, dormitory, laundry, kitchen and dining-room, for bringing wood to kitchen and laundry, sweeping the stairs and carrying wood up-stairs, making bread, cleaning lamps, preparing potatoes, etc. One of the older girls is appointed each month to look after the little girls and keep them tidy.

The girls' sitting-room which adjoins ours is quite small for our number of girls. The little ones play there out of school hours, and the larger ones sit there in the evenings with their sewing or games. This winter they sew for an hour after tea, four evenings in the week, and amuse themselves with games the other two. We have a number that we keep and lend to them when they want them; thus they last a good while, but if we left them with the children they would soon be used up. They are careless and destructive, but perhaps not more than other children. The furniture in this room consists of a home-made table, one of the pews from the old Ponka church, a rude bench, half a dozen chairs, a stove and some shelves for books. There are some pictures on the walls which have been sent us by friends from time to time.

The lavatory is a larger room, and into it opens a stairway which leads up to the dormitory, St. Agnes' Hall. Along two sides of the room there is a wooden sink in which stand the basins which are of granite iron; above is a narrow shelf for soap and combs. Over this shelf are pegs for looking glasses and towels. The soap dishes are little plates. It has seemed to me that if I could get into a large hardware store I might find some open iron card brackets that would be suitable to screw on the back of the sink for soap, which would be better than the plates and not very expensive. In this room there are a stove and another Ponka church bench. The girls who have trunks have them ranged in the vacant spaces along the two remaining sides of the room. There are closets under the sink for the girls' clothes. On one side of

the room are two high closets where clothing, Sunday hats, etc., are kept, and under these again are drawers for the girls' use.

The dormitory (St. Agnes' Hall,) is our pride. It is a large, light, airy room, with a row of beds on each side. The temperature of the room is moderated in cold weather by a drum through which the pipe from the school-room passes, and also by the pipe from the lavatory stove. The beds were provided with blankets and comforts by the Dakota League. In reality *all* the bedclothing was provided by them. We have unbleached muslin curtains to the windows, trimmed with blue. The bed-spreads are of blue and white plaid. A chair stands between each bed; these also were provided by the Dakota League. The beds are mostly double and occupied by two girls each.

The school-room is a bright, cheerful room, and Miss Francis, the teacher, has adorned the walls with some pretty framed mottoes and texts. There is an organ in the room. Some maps would be very useful, particularly a map of the United States. I think all our girls would take an interest in that.

Our laundry, a new room built at the same time that St. Agnes' Hall was, answers the purpose very well, but we ought to have a room for drying clothes. In such winters as we have here, perhaps the thermometer below zero, and a high wind blowing and driving the snow in all directions, it is almost impossible to get clothes dry, and very hard to hang them out.

The kitchen and dining-room are in the same wing as the laundry. The kitchen is very good, and the dining-room also, only there is not enough of it. When the family are seated at the tables, it is packed so full that there is no space to go across the room, only at one side of the stove which is in the middle, and there you can just press by. The girls who sit nearest the stove in cold weather have an uncomfortable time. Back of the tables no one can pass, as the seats are close to the wall, and instead of drawing their chairs to the tables, they have to draw the tables to the chairs, or there could be no passing at all. A pantry, which every well arranged house has, is entirely lacking in this institution.

We have suffered very much from cold feet this winter. It has been such a very severe winter that we have felt it more. The

cellar is a hole under the house, but without walling, so that the rats have burrowed in it and made connection with the outside; consequently everything freezes solid there. Last year I hoped to remedy it by having some boards fastened up around inside, but it did not seem to help much. We always bank up on the outside. I have come to the conclusion that the only way we can improve it is to brick the sides and build an ash bin in one corner. In this way we can keep the rats out and be able to make use of the cellar for store-room and milk-room, both summer and winter. As it is, it is of very little use to us. It will cost no more to make this good than it would to build a new root-cellar, which we shall have to do if we cannot make use of the house-cellar.

We have a good, substantial barn which was built last summer. Without it our stock must have perished this winter, which has been unprecedented in its severity. We have but one small cistern, and that is leaky, but we have begun digging a new one. When this is finished we are to have the old one bricked. It was only cemented on the dry earth. Of late years we have had so much more rain than formerly that cisterns made in that way are giving out. Now all the water which we use for house and stock has to be drawn from the river a mile and a half away. When the ice goes out we shall have to draw it three miles. We hope to get cistern room before long, to save bringing so much water such a distance.

We have a pair of good, strong horses which formerly belonged to our Bishop, and have carried him safely through some dangerous places; three cows which provide milk for the whole family, and butter for our table; two calves and some pigs. The last we keep to use up the dish-water and scraps from the table; then we sell them, for the girls draw all the pork in their rations that they ought to eat. So you see we make the pigs do the work and pay us for it. We have no chickens, but will get some when spring opens, and we get our log chicken-house rebuilt. They are a great help to us, as it is difficult to get any meat here except what we draw for the girls.

Our farm consists of several small patches, about eight acres in all, under cultivation, and a pasture lot. The cultivated ground is divided between corn, beets and

carrots for the stock; potatoes and garden for the house, and squash and pumpkins in every available space between corn and potatoes. Now here comes in my theory (a difficult one to put in practice because so many are opposed to it). The Bohemian women in this region, plough, and cut and haul wood, and the Indians cannot make the distinction between the light work in the open air, which is necessary for health in rapidly growing girls, and work which is only suitable for men. I believe that these girls should be taught that light gardening is not only highly useful and healthful, but honorable for all, particularly for those women who are not likely to have very extensive household cares; that it is proper and womanly; but that going about gossiping and idling the time away, doing anything but getting their own living in that state of life to which their Heavenly Father has called them, is the thing to be ashamed of.

To this end the ladies of the school encourage the girls by setting them the example in taking a hearty interest and part in this work themselves, planting seeds, weeding, etc., doing all the work for the flowers, and helping in many ways in the lighter work among the vegetables.

#### MISSION OF THE HOLY CROSS, PINE RIDGE AGENCY, DAKOTA.

The work at this Mission, though undertaken in 1877, was greatly hindered by the removal of the people until the Autumn of 1879. During the past year the Clergy were occupied in preparing the way for systematic work and in getting a firm foothold among the Ogalalas. There were no buildings belonging to the Mission, and the large unfinished Government school building which through the kindness of the authorities was used for Mission purposes, was both inconvenient and uncomfortable; yet a day-school was kept up during the year by a member of the Mission, frequent and regular Services were held at the Agency and at outlying points, a large number of children and not a few adults were baptized, and a class of seven was presented to the Bishop for Confirmation at his visitation in the early summer of 1880. More than this, the confidence and good will of the people were secured; old prejudices were broken down and appeals were received from the chiefs and people for branch Missions and schools

in the more remote camps, of which there are six, varying in distance from the Agency from three to thirty-five miles. The three Clergy, who during this year composed the Mission staff, were in Deacon's Orders only, and the nearest Priest was the one in charge of the Mission at Rosebud Agency, more than a hundred miles away. To him was committed the oversight of the work, and during the year he made two visitations. Notwithstanding these manifest disadvantages and many discomforts and discouragements, there was at the end of the first year of work great cause to be thankful for the past and hopeful for the future. There was collected a small, but devoted and faithful congregation, while the relations existing between the Mission and the people, both English and Dakota speaking, were and are of the pleasantest and most hopeful sort.

About the first of November last past, a substantial and comfortable Mission house, built of logs, was ready for the use of the Missionaries, who felt no regrets about abandoning their old quarters. About the same time a frame church, the generous gift of a frequent benefactor of the Mission, was begun; this will not be ready for use until late in Epiphany-tide. After an absence from the Mission of more than three months, one of the Deacons returned on December 10th, as the Priest in charge, having been advanced to the Priesthood on St. Andrew's day, by the Bishop of the Jurisdiction in his Cath-

dral at Yankton Agency. There have been some other changes in the Clerical staff, but in numbers it remains the same. With its second year the Mission may be said to have entered upon the second step of its life, that of systematic and orderly working. A new station, known as St. Andrew's, has been established in a centrally located camp, on the Wounded Knee Creek, about fifteen miles from the Agency. The Rev. Amos Ross, a native Deacon, has begun a good work here, going out to other camps easily reached from his own. Throughout the whole tribe extraordinary interest is manifested in the cause of religion and education, and more helpers, Clerical and lay, men and women, are greatly needed. Up to the present time there have been no women helpers in this Mission, and a very important department of Mission work has in consequence been left undone. Perhaps there is no greater present need than for helpers of this sort, to visit from house to house, or from lodge to lodge, to care for the sick, to teach the children, and to instruct the women in practical affairs.

The temporary chapel in which we have worshipped now for more than a year has been made to look quite churchly, but yet is very unfitted for our needs, and we are anxiously awaiting the completion of the church, which though small, is to be quite complete in all its appointments, and a model of what a Mission church should be. W.

## WORK AMONG THE COLORED PEOPLE OF THE SOUTH.

LETTER FROM THE REV. MR. SMEDES.

ST. AUGUSTINE'S NORMAL SCHOOL,  
RALEIGH, N. C., June 21st, 1881.

REV. AND DEAR SIR:

The fourteenth annual session of St. Augustine's Normal School and Collegiate Institute, in this city, will close on the 23d inst. The end of the session, indeed its entire course, has been marked by increasing usefulness and prosperity. The whole number of boarders has been sixty-nine; of these thirty-one were males, thirty-eight females. The addition of our sixty-eight day-scholars brings up the total registry to one hundred and thirty-seven. The health of the school has been good. The general deportment of the school has been commendable. No serious infraction of the rules has occurred, nor has it been necessary

at any time to administer severe punishment or public reprimand.

The number of postulants and candidates for Holy Orders among the scholars has been six, of whom one is a candidate for Priest's Orders. Of other beneficiaries of the school, desiring to be trained for the Ministry, the number has been four. Two of the female scholars also, giving promise of future usefulness as teachers, have been received upon the same terms as these postulants and candidates, *i. e.*, free of all charges for board, washing, fuel and lights.

Since my last report, eleven of the scholars have been baptized and seventeen have been confirmed. On Trinity Sunday, the 12th inst., one of the candidates for the Diaconate, Mr. John W. Perry, was ordained

by the Bishop of this diocese, in St. Augustine's Church in this city. He is the fifth of our scholars who has been ordained, after passing the whole period of their candidature in this school.

At a special meeting of the Trustees of the school, held on the 10th inst., important action was taken for the enlargement of the school's accommodation for boarders, by the purchase of a large house, containing fifteen rooms, and distant only a few hundred feet from the group of school buildings. Four acres of land around it and adjoining the school domain, were included in the purchase, which is regarded as having been effected upon very advantageous terms for the school. The newly purchased building is well adapted for the

uses to which it will be put, upon the opening of our next session in September, viz: the accommodation of our female boarders.

The Trustees, at the same meeting, requested the Bishop of the diocese to call the attention of the Board of Missions to the importance of aiding the school more largely in its work of training colored men for the Ministry, by appropriating a sufficient annual stipend for the maintenance of a Professor of Theology in connection with the school; and they engaged, in case funds should be contributed for the erection of a Divinity Hall, to set apart an eligible portion of the school land for a site and suitable ground for such a structure.

I am, very faithfully yours,

JOHN E. C. SMEDES, Principal.

#### LETTER FROM A WISCONSIN MISSIONARY.

HUDSON, WISCONSIN.

REV. AND DEAR SIR:—It may be of some encouragement to those who contribute to Domestic Missions to receive occasional evidence that God does indeed bless their efforts to extend His Kingdom.

Less than two years ago I graduated from that excellent school at Faribault, Minnesota. The Bishop of Wisconsin persuaded me to undertake Missionary work in the St. Croix Valley, taking the towns of River Falls, Hudson, St. Joseph and New Richmond.

I found at River Falls a growing town of about fifteen hundred inhabitants; a beautiful church, but deserted; and a congregation scattered without a shepherd. We reorganized and held Services. We have paid an indebtedness on the church of sixty-eight dollars; built a fence around the church and adjoining lot at a cost of forty dollars; placed a furnace in the church at a cost of seventy dollars; and the Mission has pledged one hundred and fifty dollars toward the Missionary's support. Five have been confirmed and there are about fifteen regular communicants. The church is to be consecrated in May.

At Hudson, a town of over two thousand inhabitants, I found about twenty communicants attending the services of the various Christian bodies, and their children the various Sunday-schools. They had not united with them, but were awaiting the Services of the Church.

We opened Services and Sunday-school in Temperance Hall. The Mission has bought three lots at a cost of five hundred dollars. A subscription list will soon be started, and I am confident that one thousand or twelve

hundred dollars can be raised here for the building of a church: three hundred dollars more would build such a church as we need.

At St. Joseph, a country point, I found about twenty Church families scattered over an area of four or five miles. We bought a school-house, and an acre of land in a good central position. We have converted the same into a little chapel and cemetery, at a cost of two hundred and fifty dollars. This Mission will become a good rural parish sometime in the future.

At the last point, New Richmond, a fast growing town of about eight hundred inhabitants, we have also bought a lot for one hundred and seventy-five dollars, unquestionably the best lot in town. We hope to build a small chapel the coming summer, if we can obtain about two hundred dollars from outside. There are here eighteen communicants, and several families of thorough Church people, extremely anxious for a church, which is greatly needed. All this indicates a responsive life in the Missionary work of the Church, which is full of encouragement.

Five hundred dollars would help build two churches this coming summer, and insure to the Church from three to four thousand dollars worth of property.

But still more urgent is the need of a rectory for the assurance of a Missionary in this locality. You notice that we have lots at two of these points for that purpose, and the Missionary is confident that he can raise five hundred dollars in these towns. Five hundred dollars more would build a house suitable for the Missionary, and better than he now occupies, although he pays the exorbitant rent of one hundred and

fifty dollars a year on property not worth over seven hundred or eight hundred dollars.

Unless a rectory can be built very soon the present Missionary cannot possibly remain; although the work is full of encouragement. One thousand dollars would procure therefore from four thousand to five thousand

dollars to the Church. Ensure the dwelling for the Missionary, and two churches for worship and in a very short time the places will be able to support entirely their Minister without Missionary aid.

Very truly yours,  
HENRY LANGLOIS, *Missionary.*

### DEATH OF OUR INDIAN DEACON, THE REV. GEORGE ST. CLAIR.

MINNEAPOLIS, MINN.,  
June 15th, 1881.

MY DEAR DR. TWING:

I regret very much to inform you of the lamented death of the Rev. George St. Clair. At Christmas time he was with us and seemingly very well. He was taken sick soon after and rapidly ran down with quick consumption, the scourge of his race. He was buried from the Cathedral at Faribault last Sunday, the Bishop delivering a touching address, and six of our

Chippewa Indian Deacons, who had been present the week before at our Council, acting as pall bearers. George was a noble, brave, Christian warrior, and was respected and loved by all who knew him. He leaves a wife and one child, of course with no means. His old father and mother, too, who live at Mendota, near me, will miss him sadly. We have no one to take his place as Missionary to his people in Minnesota.

Sincerely yours,  
D. B. KNICKERBACKER.

### ACKNOWLEDGMENTS OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N.B.—In remitting to the Treasurer, LLOYD W. WELLS, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from June 1st, to July 1st, 1881.

\* Lenten and Easter Offerings.

### FOR DOMESTIC MISSIONS.

	ALBANY	IDAHO	
<i>Albany</i> —All Saints' Cathedral.....	34 86	<i>Idaho City</i> —St. Mark's Church.....	5 00
<i>Herkimer</i> —Christ Church.....	2 25	<i>Lewiston</i> —Church of the Nativity.....	5 00
		<i>Silver City</i> —St. James' Church.....	5 00
	CALIFORNIA	INDIANA	
<i>New Castle</i> —Cora, Carrie, and Helen Somers'			
Mite Chest.....	2 00	<i>Goshen</i> —“Mrs. M. M. L.”.....	3 50
<i>San Diego</i> —Church of the Holy Trinity.....	10 00		
<i>San Francisco</i> —Trinity Church.....	50 00		
	CENTRAL NEW YORK	KANSAS	
<i>Cazenovia</i> —“R. J. H.”.....	100 00	<i>Parsons</i> —St. John's Memorial Church S. S.*.....	2 20
	CENTRAL PENNSYLVANIA	LONG ISLAND	
<i>Easton</i> —Trinity Church.....	8 12	<i>Brooklyn (Heights)</i> —Grace Church, two Members' quarterly payment of stipend.....	49 50
<i>Milford</i> —Church of the Good Shepherd.....	1 98	<i>St. Ann's Church</i> .....	449 27
<i>Reading</i> —Christ Cathedral.....	87 00	<i>(South)</i> —St. Paul's Church, for Minnesota	2 00
<i>Towanda</i> —Christ Church S. S. ....	15 00	<i>Huntington</i> —St. John's Church.....	36 07
<i>York</i> —St. John's Church.....	16 00	<i>Little Neck</i> —Zion Church.....	109 62
		<i>Oyster Bay</i> —Christ Church S. S.*.....	3 17
	CONNECTICUT	MAINE	
<i>Brooklyn</i> —Trinity Church.....	128 05	<i>Wiscasset</i> —St. Philip's Church.....	25
<i>Greenwich</i> —Christ Church Mite Chest.....	8 28		
<i>Guilford</i> —Christ Church.....	11 50		
<i>Hartford</i> —St. James' Church.....	15 00	<i>MARYLAND</i>	
<i>Hebron</i> —St. Peter's Church.....	7 50	<i>Baltimore</i> —Grace Church, additional, of	
<i>Norwich</i> —Christ Church Mite Chest, through	7 70	which from “Mr. W. W. T.” \$150.....	160 00
Woman's Auxiliary.....	1 50	<i>St. Paul's Church</i> .....	61 00
<i>Saybrook</i> —Grace Church.....	11 00	Mite Chest 6,417.....	1 50
<i>Stamford</i> —St. John's Church, Woman's Misi-		<i>Frederick Co.</i> —Grace Church.....	5 00
sionary Association, through Woman's Aux-		<i>Zion Church</i> .....	5 00
iliary, for stipend of Rev. A. B. Peabody.....		<i>Harford Co.</i> —St. Mary's Church.....	25 00
<i>West Haven</i> —Christ Church S. S. ....	10 00	<i>Havre de Grace Parish</i> —Mite Chest 6,140.....	11 00
<i>Woodbury</i> —St. Paul's Church, Mite Chest.....	9 00	<i>Petersville</i> —“L. E. G.”.....	5 00
		<i>Washington</i> —Church of the Epiphany.....	31 00
		Church of the Incarnation, “H. L. H.”.....	8 00
		Church of the Ascension.....	39 02
		<i>St. Mark's Church</i> .....	5 00
		<i>Wicomico Co.</i> —Salisbury Parish.....	8 75
	DELAWARE	MASSACHUSETTS	
<i>Claymont</i> —Church of the Ascension.....	181 48	<i>Marblehead</i> —St. Michael's Church.....	8 77
	8 39	<i>Quincy</i> —Christ Church.....	12 83
	EASTON	MINNESOTA	
<i>Caroline Co.</i> —St. Mary's, White Chapel Par-	3 50	<i>Faribault</i> —St. Mary's Hall, Whitsun-day Of-	21 60
ish, Christ Church.....		fering.....	
	GEORGIA		
<i>Milledgeville</i> —St. Stephen's Church.....	5 00		12 48

MISSISSIPPI.		OHIO.	
Oxford—Of which from "Mrs. Ann C.", \$1; the "S" children, \$1.....	2 00	Ashtabula—St. Peter's Church.....	8 54
MISSOURI.		Massillon—St. Timothy's Church.....	10 00
St. Louis—Mite Chest 26,914.....	2 00		13 54
MONTANA.			
Helena—St. Peter's Church.....	31 20	Andalusia—Mite Chest, "C. and N.".....	11 37
Madison Valley—Trinity Church.....	4 15	Philadelphia—St. Jude's Church.....	71 46
Virginia City—St. Paul's Church.....	14 45	Upper Providence — St. Paul's Memorial Church.....	8 59
	49 80		91 42
NEW JERSEY.		PITTSBURGH.	
Mt. Holly—St. Andrew's Church.....	89 24	McKeesport—Mite Chest 35,301.....	8 50
Princeton—Trinity Church.....	46 32	Pittsburgh—St. Peter's Church.....	138 00
Woodbury—Mite Chest 29,559, "Mary E. P.".....	5 00	Uniontown—St. Peter's Church.....	31 20
	140 56		177 70
NEW MEXICO.		RHODE ISLAND.	
Silver City—.....	19 00	Newport—Trinity Church, for Fond du Lac, Mrs. Elizabeth A. Gammell, "Ocean Lawn," for Home Missions in the South and West.....	112 06
NEW YORK.		Providence—All Saints' Memorial Church, of which from Mite Chest, \$7.75.....	2,000 00
Clifton—St. John's Church.....	35 90	Woonsocket—St. James' Church.....	78 09
Irvington—St. Barnabas' Church, a Member. New York—Christ Church, additional.....	100 00		32 50
Grace Church, "Mrs. A." \$50; Mite Chest, \$5.....	25 00		2,222 65
Church of the Heavenly Rest.....	5 00		
St. Ann's Church, Mite Chest 7,680.....	2 60		
St. Bartholomew's Church, Mite Chest.....	9 00		
St. Paul's Chapel, a Member, for stipend of Missionary in Colorado.....	55 00		
St. Peter's Church.....	2 50		
"A Friend".....	500 00		
"E. L. P." Mite Chest 23,008.....	9 00		
Mite Chest 9,654.....	14 13		
Mite Chest, "Mrs. C.".....	7 50		
Alicia Ward, Mite Chest.....	8 00		
Pelham—Christ Church, Ladies' Missionary Association, Mite Chest, for Bishop Elliott's work.....	10 11		
Poughkeepsie—Church of the Holy Comforter	41 91		
	1,025 65		
NORTHERN NEW JERSEY.		SOUTHERN OHIO.	
Bergen Point—Trinity Church, Mite Chest.....	2 67	Clifton—Calvary Church.....	606 50
Edgewater—Church of the Mediator S. S. ....	2 66		
Jersey City—St. Matthew's Church, Mite Chest	5 50		
NORTH CAROLINA.		VIRGINIA.	
Lenoir—St. James' Church, of which from Mite Chest, \$5.....	6 20	Alexandria—Three Mite Chests, through Rev. Douglass Hoof.....	8 79
NORTHERN TEXAS.		Campbell Co.—Alice, Nacka, Mamie and James Read, Easter Offering.....	5 00
Comanche—"W. L. S. and Wife".....	5 00	Hanover Co.—St. Martin's Parish.....	6 00
Dallas—St. Matthew's Church.....	11 45	Richmond—Monumental Church.....	70 00
	16 45		
WESTERN MICHIGAN.		WESTERN MICHIGAN.	
Ishpeming—Grace Mission.....	10 11	Ishpeming—Grace Mission.....	89 79
Kalamazoo—St. John's Church.....	41 91	Kalamazoo—St. John's Church.....	10 00
	1,025 65		4 01
MISCELLANEOUS.		MISCELLANEOUS.	
Proportion General Mission Offerings (for details see p. 328).....	2 67	Proportion General Mission Offerings (for details see p. 328).....	14 01
Designated Offerings.....	2 66	Designated Offerings.....	1,052 63
Miscellaneous.....	5 50	Miscellaneous.....	54 55
	10 83		5 00
MITE CHESTS.		MITE CHESTS.	
Receipts for the month not credited to Parishes	6 20	Receipts for the month.....	1,112 18
	5 00	Amount previously acknowledged.....	9 00
	11 45		7,204 74
	16 45		104,114 85
		Total receipts since September 1st, 1880.....	\$111,319 59

## DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

CENTRAL PENNSYLVANIA.		MICHIGAN.	
York—St. John's Church.....	2 00	Alpena—Trinity Church, through Woman's Auxiliary, for salary of Mrs. Jennings.....	116 73
LONG ISLAND.		Detroit—Christ Church, through Woman's Auxiliary, for salary of Mrs. Jennings.....	6 25
Bay Ridge—Christ Church.....	30 00	Emmanuel Church, through Woman's Auxiliary, for salary of Mrs. Jennings.....	31 25
Brooklyn (South)—St. Paul's Church.....	10 66	St. Paul's Church, through Woman's Auxiliary, for salary of Mrs. Jennings.....	2 00
Miss S. Lewis.....	1 00	Saginaw—St. John's Church, through Woman's Auxiliary, for salary of Mrs. Jennings.....	13 00
MARYLAND.			10 00
Baltimore—Grace Church.....	41 66		
MASSACHUSETTS.		NEW YORK.	
Amherst—Grace Church.....	87 52	New York—Trinity Chapel, a Member, thro' Woman's Auxiliary.....	62 50
Boston—Church of the Good Shepherd, thro' Woman's Auxiliary, for Mrs. Payne's salary.....	6 25		
Trinity Church, through Woman's Auxiliary, for Mrs. Payne's salary.....	5 00		5 00
(Charlestown)—St. John's Church, Family Mite Chest, through Woman's Auxiliary, for Mrs. Payne's salary.....	25 38		
(Dorchester)—All Saints' Church, through Woman's Auxiliary, for Mrs. Payne's salary.....	26 00		
(Jamaica Plain)—St. John's Church, thro' Woman's Auxiliary, for Mrs. Payne's salary.....	5 00		
Cambridge—St. John's Memorial Church, through Woman's Auxiliary, for Mrs. Payne's salary.....	10 00		
Longwood—Church of Our Saviour, Young People's Society, through Woman's Auxiliary, for Mrs. Payne's salary.....	27 50		
	5 00		
PENNSYLVANIA.		PENNSYLVANIA.	
Philadelphia—Angora, Children of Church Home.....		Philadelphia—Angora, Children of Church Home.....	13 17
RHODE ISLAND.		RHODE ISLAND.	
Westerly—Christ Church.....		Westerly—Christ Church.....	17 12
WESTERN MICHIGAN.		WESTERN MICHIGAN.	
Geneva—St. Philip's Mission S. S. ....		Geneva—St. Philip's Mission S. S. ....	3 04
WESTERN NEW YORK.		WESTERN NEW YORK.	
Greenville—St. Paul's Mission.....		Greenville—St. Paul's Mission.....	1 00
Receipts for the month.....		Receipts for the month.....	349 74
		Amount previously acknowledged.....	9,691 25
		Total receipts since September 1st, 1880.....	\$10,040 99

## DESIGNATED FOR WORK AMONG INDIANS.

## ALBANY.

Cherry Valley—Grace Church\*.....

15 00

## CENTRAL PENNSYLVANIA.

Reading—Christ Cathedral, Mother's Meeting  
St. Mark's School, Young Ladies' Bazaar.22 35  
120 27

## CONNECTICUT.

Bridgeport—Christ Church, "The Misses

142 62

H—

12 00

New London—St. James' Church.....

75 00

Old Saybrook—Grace Church.....

11 00

Through Fairfield Co., Archdeaconry: of which  
from Bridgeport, "Mrs. Dewhurst" \$1.00;  
"Mrs. Daskam," \$2.00; Redding Ridge,  
Christ Church S. S., \$2.00; Southport, Trinity  
Church, \$100; Westport, Christ Church,  
\$1.00; Weston Emmanuel Church, \$1.00;  
County Meeting, for freight on box to Niobrara  
Storeroom, \$4.00; Ridgefield, St.  
Stephens', \$2.00; through Woman's Auxiliary

113 00

## DELAWARE.

New Castle—Immanuel Church S. S. and Infant  
Class, Whitsunday Offering for Niobrara  
Indian School.....

211 00

## LONG ISLAND.

Brooklyn—Church of the Holy Trinity, a  
Member.....

10 00

St. Mary's Church.....

28 12

Miss S. Lewis.....

1 00

Newtown—St. James' Church, additional for  
"Minnie Moore" Scholarship "In Memori-  
am," through Woman's Missionary Asso-  
ciation of Long Island.....

35 00

## MARYLAND.

Baltimore—Christ Church S. S. for "Howard"  
Scholarship\*.....

74 12

Grace Church, additional.....

60 00

Frederick Co.—All Saint's Parish, All Saint's  
Church, five cent collection.....

50 00

Washington—"M. H. A."  
Church of the Epiphany.....

11 75

St. Mark's Church.....

4 80

## MASSACHUSETTS.

Ashfield—St. John's Church, through Wo-  
man's Auxiliary.....

2 00

Boston—Church of the Good Shepherd through  
Woman's Auxiliary.....

5 00

Trinity Church, Young Women's Bible  
Class, for "Trinity Church" Scholarship  
(Dorchester)—St. Mary's Church, through  
Woman's Auxiliary.....

60 00

Haverhill—St. John Evangelist Church,  
through Woman's Auxiliary.....

11 50

Lawrence—Grace Church S. S., for "Grace  
Church" Scholarship.....

1 00

Newburyport—St. Paul's Church, through  
Woman's Auxiliary, for "David P. Page"  
Scholarship.....

60 00

Worcester—All Saint's Church, for "All  
Saints" Scholarship.....

60 00

## CONNECTICUT.

New Milford—St. John's Church, through Wo-  
man's Auxiliary, for Bishop Dunlop.....

46 80

Branch Woman's Auxiliary, for Bishop Elliott 3,281 26

213 48

## DELAWARE.

Claymont—Church of the Ascension, from a

3,331 26

## NEW JERSEY.

Beverly—St. Stephen's Church S. S.\*.....

60 00

Morristown—Trinity Church, through Wo-  
man's Auxiliary.....

2 25

Mount Holly—St. Andrew's Church, through  
Woman's Auxiliary.....

2 75

## NEW YORK.

New York—Christ Church S. S., for Scholar-  
ship in Niobrara.....

60 00

Grace Chapel S. S., for Bishop Hare.....

100 00

Trinity Chapel, a Member, through  
Niobrara League, for "Pure in Heart"  
Scholarship "In Memory M. B. O.".....

60 00

St. Michael's Church, Woman's Missionary  
Association, for Bishop Hare.....

30 00

St. Timothy's Church, Mrs. J. S. Palmer,  
for Niobrara League.....

5 00

Sheltering Arms, Wolfe Cottage, for Bish-  
op Hare.....

1 18

Through Niobrara League, Mrs. D. S. Le  
Roy, for freight on box.....

10 00

266 18

## PENNSYLVANIA.

Philadelphia—Emmanuel Church, "W. B.".....

50

Through Indian Hope Association: of  
which from St. Luke's Church, Germantown,  
for "Alba Wadleigh" Scholarship, \$60;  
Church of Our Saviour, West Philadelphia,  
for Bishop Hare's Industrial School, \$80;  
Episcopal Hospital Mission, one-half annual  
payment three scholarships, \$90; Church of  
the Atonement, for "Ascension" Schol-  
arship, \$30; Church of the Epiphany, \$18;  
Church of the Covenant, \$11; Christ Church,  
Mite Chest No. 1, \$21.50; St. Luke's Church,  
\$8; Holy Trinity Memorial Chapel, Men's  
Bible Class, \$30; St. Mark's Church, Frank-  
ford, \$28; Zion Church, \$20; Church of the  
Ascension, \$27; St. Peter's Church, German-  
town, for "H. H. Houston" Scholarship,  
\$7.40; St. John's Church, Northern Liber-  
ties, Easter Offerings of S. S., \$15.75; Christ  
Church, Media, S. S., \$10; St. Mary's Church,  
West Philadelphia, \$3.....Upper Providence—St. Paul's Memorial  
Church.....

7 12

131 05

## PITTSBURGH.

Pittsburgh—St. Andrew's Church, Woman's  
Missionary Society, for New Indian Mission  
Station, under the Rev. Mr. Ashley.....

106 50

VIRGINIA.

Danville—"An Episcopalian".....

2 00

WESTERN MICHIGAN.

Greenville—St. Paul's Mission.....

1 00

Kalamazoo—St. Luke's Church.....

22 65

MISCELLANEOUS.

23 65

Proportion of General Mission Offerings desig-  
nated for Indian Work (for details see p. 328).....

67 12

Receipts for the month.....

1,869 47

Amount previously acknowledged.....

27,640 90

Total receipts since September 1st, 1880,....\$29,510 37

\*Through Bishop Hare.

## SPECIAL CONTRIBUTIONS.

## CENTRAL PENNSYLVANIA.

South Bethlehem—Church of the Nativity, for  
Bishop Tuttle, of which from S. S., for  
Scholarship, \$40.....

167 18

York—St. John's Church, of which for Clergy-  
man's widow and orphans, \$12.25; Bishop's  
Building Fund, \$2; Bishop Herzog, \$2; Mis-  
sion to the Jews, \$28.05; Society for the In-  
crease of the Ministry, \$2.....

46 80

46 80

213 48

Communicant, for Mrs. Buford.....

3 20

New Castle—Immanuel Church, Male Bible  
Class, through Woman's Auxiliary, for Rev.  
J. J. Enmegahbowh.....

2 25

## INDIANA.

New Albany—St. Paul's Church, Branch Wo-  
man's Auxiliary, of which for traveling ex-  
penses of Miss Woodington, \$8.63; Good Sa-  
maritan Hospital, \$1.57.....

10 20

## LONG ISLAND.

Brooklyn (Heights)—Grace Church, through  
Woman's Missionary Association of Long  
Island, for San Marcos Indians.....

10 00

St. Ann's Church, of which from Mr. R.  
Fulton Cutting, for Hospital in Washington  
Territory, under Mr. and Mrs. Miles, \$250;

Claymont—Church of the Ascension, from a

Mr. Thos. Messenger, for Bishop Whipple, \$100	350 00	John's Church, Troy, N. Y., for church to be built at Cheyenne River Agency	50 00
(E. D.) — Calvary Church, through Woman's Missionary Association, for San Marcos Indians	3 00	<b>OHIO.</b>	60 00
Miss Mason, through Woman's Missionary Association, for San Marcos Indians	3 00	Cleveland—All Saint's Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's Schools	2.75
Huntington—St. John's Church, of which from S. S., \$8, for Rev. Mr. Wicks and his Indian Deacons	19 00	St. Mark's Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's Schools	5 48
Islip—Emmanuel Church, Woman's Missionary Society, for Bishop Paddock	5 58	Denison—St. Barnabas' Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's Schools	1 00
Jamaica—Grace Church, through Woman's Missionary Association, for San Marcos Indians	2 00	Elyria—St. Andrew's Church, through Woman's Auxiliary, for Mr. Dunlop's schools	5 00
Little Neck—Zion Church, for Bishop Clarkson	50 00		
		<b>PENNSYLVANIA.</b>	14 23
		Jenkintown—"A. C. C." for Rev. J. B. McConnell	5 00
MAINE.	442 58	Philadelphia—St. Peter's Church, First Catechetical Class, \$13.35; Mite Chest, \$11.65, for Rev. J. B. McConnell	25 00
Wiscasset—St. Philip's Church, for disabled Clergy	40	Miss M. E. Babbitt, through Woman's Auxiliary, for Bishop Morris	20 00
	5 00	(Bridesburg)—St. Stephen's Church, thro' Indian Hope Association, for damages by floods (Bishop Hare)	25 00
MARYLAND.	10 00	(Frankford)—St. Mark's Church, through Indian Hope Association, for damages by flood (Bishop Hare)	25 00
Harford Co.—St. Mary's Church, for Nashotah	25 00	(Germantown)—St. Peter's Church, Mothers' Bible Class, for Rev. Amos Ross	15 00
MASSACHUSETTS.	10 00	(West)—Church of the Saviour, through Indian Hope Association, for support of an Episcopal Indian at Hampton	70 00
Boston—Emmanuel Church, through Woman's Auxiliary, for purchase of Organ for Rev. G. B. Cooke, Va.	7 00	Mrs. Wm. Bacon Stevens, through Committee on Work for Freedmen, for payment on Mission House, Pittsboro', N. C.	10 00
Trinity Church, through Woman's Auxiliary, for Mrs. Payne	10 00		195 00
(South)—Grace Church, through Woman's Auxiliary, for Bishop Paddock	8 00	<b>PITTSBURGH.</b>	
Fitchburg—Christ Church, for Bishop Dunlop's work at Tombstone	10 00	Greensburg—Christ Church, Woman's Missionary Society, for Miss Waegant, Yankton Agency	20 00
Haverhill—Trinity Church, through Woman's Auxiliary, for support of Sister Eliza	105 00		
Medford—Grace Church, through Woman's Auxiliary, for support of Sister Eliza, \$5.00; for support of Mrs. Klugerie, \$2; Cuban Mission, Key West, \$3	5 00	<b>RHODE ISLAND.</b>	
Quincy—Christ Church, through Woman's Auxiliary, for support of Sister Eliza	234 33	Manville—Emmanuel S. S., for personal use of Rev. D. A. Sanford, Dakota	14 00
Salem—Grace Church, through Woman's Auxiliary, for support of Sister Eliza	53 46		
	5 00	<b>SOUTHERN OHIO.</b>	
	250 00	Cincinnati (Walnut Hills)—Church of the Advent, through Woman's Auxiliary, for Mrs. Buford (personal)	50 00
DETROIT—St. Paul's Church, Woman's Missionary Association, through Woman's Auxiliary, of which for support of Missionary Joseph, \$14.33; for support of Sister Mary, Neb., \$50; Rev. Mr. Dunlop's school, \$40	4 50	Marietta—St. Luke's Church S.S. Infant Class, for Mrs. Buford	3 50
	10 00		
NEW JERSEY.	276 50	<b>VIRGINIA.</b>	53 50
Branch Woman's Auxiliary, for Mrs. Tuttle's use in her own personal work in Utah	2 00	Lexington—Grace Memorial Church, for Bishop Elliott	14 00
	10 00		
NEW YORK.	276 50	<b>WESTERN NEW YORK.</b>	
New York—Miss C. L. Wolfe, for Hospital at Puget Sound, through Woman's Auxiliary	4 50	Geneva—Trinity Church, Branch Woman's Auxiliary, for Rev. Mr. Dunlop's school	65 50
Sheltering Arms, Little May Cottage, for Memorial Hospital to Mrs. Paddock	10 00		
C. M. Ogdin, for Italian Mission	10 00	<b>MISCELLANEOUS.</b>	
"S. F." for Rev. G. N. James, through Woman's Auxiliary	2 00	Woman's Auxiliary, for Scholarship, Reno, Nevada, \$38; for Mrs. Buford, \$2.33; Dormitory, Wolfe Hall, \$2.33; support of Mrs. Klugerie, \$2.34	45 00
For Rev. J. B. McConnell	10 00	Receipts for the month	5,158 89
		Amount previously acknowledged	32,448 29
		Total receipts since September 1st, 1880	\$37,607 18

## ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$19,913.23,	\$111,319 59
Designated for Work among Colored People, of which from Legacies, \$3,838.33,	10,040 99
Designated for Work among Indians, of which from Legacies, \$6,552.69,	29,510 37
Special Contributions, of which from Legacies, \$1,650.00	37,607 18
	\$188,478 13

## APPROPRIATIONS FOR THE YEAR.

For Domestic Missions, including Work among the Indians, and Work among the Colored People of the South,	\$167,000 00
Receipts for the ten months, exclusive of Specials,	150,870 95

Balance required from July 1st, 1881, to September 1st, 1881,	\$16,129 05
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**CORRECTION:**—Pa., Phila. (Manayunk.) St. David's Chapel S. S., In the July number, \$25 of the amount for Bishop Morris, and \$23.68 for Bishop Tuttle, credited to St. David's S. S., should have been credited to the Chapel S. S.

**SPECIAL NOTICE.**—In the present Number it is shown by the statement at the close of the Foreign Acknowledgments on page 355 that about \$30,500 are required between the 1st of July and the 1st of September to realize the amount asked from the Church for the fiscal year. We are persuaded that it would need no very great effort on the part of those Churches which can make collections in the summer, and on the part of individuals who have not yet contributed, to place the sum still called for in the Treasury of the Foreign Committee. We bespeak this effort on the part of Churchmen.

## FOREIGN DEPARTMENT.

### Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. John Cotton Smith, D.D., . . .  
" H. Dyer, D.D., . . .  
" Charles H. Hall, D.D., . . .  
" E. A. Hoffman, D.D., . . .  
" J. H. Eccleston, D.D., . . .  
" William Tatlock, D.D., . . .  
" Joshua Kimber.

Mr. F. S. Winston,  
" Lemuel Coffin,  
" Charles R. Marvin,  
" Cornelius Vanderbilt,  
" James M. Brown,  
" R. Fulton Cutting,  
" Howard Potter,  
" Jos. W. Fuller,  
" C. M. Conyngham.

JAMES M. BROWN, *Treasurer,*  
23 Bible House.

Rev. JOSHUA KIMBER, *Secretary,*  
23 Bible House, New York.

### Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.*

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

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AUGUST, 1881.

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### THE INTELLECTUAL AWAKENING IN CHINA.

THE intellectual life of the Chinese has been ably presented by W. A. P. Martin, D.D., LL.D., President of the Imperial College for Western Languages and Sciences at Peking, in a lately published work entitled, "The Chinese: Their Education, Philosophy and Letters."

This book contains, among others, a carefully prepared paper on "The Renaissance in China."

While all the chapters are of interest and value, we have been more especially interested in that mentioned; which is descriptive of the recent intellectual awakening in China.

Dr. Martin says that China is not, like Africa and Aboriginal America, or even like British India, an assemblage of tribes with little or no community of feeling. It is a unit, and through all its members there sweeps the mighty tide of a common life. And this great people are not as stolid and as stationary as is generally supposed. They have passed through many and profound changes in the course of their history. They have lived, for instance, under as many forms of government as ancient Rome or modern France.

But in so vast a nation, extending over so wide an area, great revolutions,

whether political, or religious, or intellectual, have necessarily been slow of accomplishment. There is no such facility for great changes as in Japan, for instance, whose whole population equals only that of a single province in China.

And then, too, the national mind of China has been planted on the deep foundations of antiquity, and been proudly conscious of its own greatness, and it was not until the last Chinese army had been beaten, their Emperor had fled, and his palace lay in ruins, that the nation felt that they had something to learn from foreigners.

Prior to this, there were many individuals who were conscious that there was much to learn from Europeans and Americans in religion, and the arts and sciences, but the first lesson which the nation learned was that bows and arrows, bamboo spears, and lumbering war junks were not equal to foreign weapons and implements of war; and when within a year from the close of hostilities, large bodies of Chinese troops were learning foreign tactics under foreign drill masters, and arsenals and navy yards well supplied with machinery from foreign countries were established, it was with the approbation of the whole Chinese people.

This decisive lesson made the way easier for those who had long known that much more important things than the manufacture and use of deadly weapons of warfare were to be learned from foreigners, and when they, headed by Prince Kung, appealed to the Emperor to establish institutions in which foreign languages and sciences should be taught, the appeal was granted. The Tungwen College was established at Peking, and several schools at other cities.

Afterward, when Yung Wing, who had been educated at a Mission school in China, and at Yale College, urged the sending of a hundred or more youths to the United States for a thorough education, this, too, was granted.

There has also been a great demand for the works on astronomy, geography, history, medicine, international law, etc., prepared by the Missionaries, and some influential native gentlemen contribute liberally for the publication of such works. The scientific books prepared by Dr. Martin, and the other professors in the Tungwen College, are published at the expense of the Imperial Government. The Viceroy of Kiangnan is bringing out a series of works on scientific subjects, mostly by European authors, employing at a high salary, in the capacity of editor, a learned native who was instructed by Missionaries.

The views of the more advanced members of the native scholarly class are well set forth in an essay, lately published in a Chinese newspaper, by Chang-lu-seng, a gentleman of wealth and titular rank, who has lately published two volumes, one on engineering and the other on chemistry.

In discussing a question much mooted among the Chinese, that of the advantages and disadvantages of foreign intercourse, he concludes:

“Advantages derived from foreign commerce are not sufficient to make amends for the evils to which it has given rise. But the benefits which we derive from the teachings of Missionaries are more than we can enumerate.”

He then recapitulates the publications of Missionaries on scientific subjects, and closes the catalogue with the remark, “All these are the works of

Missionaries; they are well adapted to augment the knowledge and quicken the intellect of China. Their influence on our future will be unbounded."

He does not stop with the scientific teachings of the Missionaries, but says that their instructions in Christianity will result in the overthrow of the foolish and expensive idolatry of the country.

Remarking as to the author of the essay, Dr. Martin says:

"He has very little sympathy with the spiritual elements of our holy Faith, but like many of his countrymen, he views it with favor, as a powerful agency, co-operating with the diffusion

of science, to emancipate his country from the bondage of superstition."

The co-operation of Christianity with science is much greater in such an institution as St. John's College at Shanghai than in the Tungwen College and the other schools supported by the Chinese government. In the former, the teaching of Christianity is prominent, direct and positive, in the latter, only indirect and incidental; and the most pressing need of China, at this juncture, is the thorough equipment, and liberal support, of institutions in which true religion and true science shall be like a well wedded pair, each lending its direct and positive aid to the other.

### SCHOLARSHIP LETTERS.

UNDER the captions China and Japan respectively, we publish letters from Miss Josephine H. Roberts, in charge of the Jane Bohlen Memorial School, Wuchang, and Miss Ellen G. Eddy, just retiring from the charge of the Girls' School, Osaka. We are sure that the intelligence which they convey will be of general interest to our readers. They may be regarded as, in some sense, specimens of the letters we are from time to time receiving, primarily intended for the supporters of scholarships. We should often be glad to publish other letters of this

kind, but our space forbids. It is probably well understood that we make appropriations, year by year, for the support of a given number of scholars in each of our several schools. The money from scholarships largely increases the Board's ability to make such appropriations. Once in each year the supporters of scholarships are promised accounts of their beneficiaries. This promise is, as a general thing, regularly fulfilled. We spare no pains to obtain such information. More scholarships can be taken in some of our schools.

### APPOINTMENT OF A MISSIONARY.

*China.*—At their meeting on the 12th ult., the Foreign Committee, acting for the Missionary Bishop of Shanghai, were very glad to accomplish the appointment of Miss ELIZABETH K. BOYD, as Missionary Teacher for Wuchang Station. Thus at last is filled the vacancy so often spoken of in these pages. Miss Boyd will act as "House-mother" of the Jane Bohlen Memorial School, be a companion

to Miss Roberts, who will remain in charge of the educational department, and work in house-to-house visiting among the Chinese women. In a letter from the Rev. Mr. Sayres, lately received, he says that Mrs. Schereschewsky and Miss Roberts have been doing this last work with good results, as evidenced by the increased number of women in regular attendance upon Divine Service.

### MARRIAGE.

Information has been received that Mr. G. W. CHRISTIAN SCHMIDT and Miss CATHARINE CAROLINE VON SKWARIUNSKY were married at Kleintabarz, Germany, on the

24th of June. Mr. and Mrs. Schmidt were purposing to sail from Hamburg for Africa on the 4th of July, by Steamer "Ethiopia."

## MOVEMENTS OF MISSIONARIES.

*Japan.*—Just as this number was going to press we heard of the safe arrival out of Miss MARGARET L. MEAD. After spending a week in Tokio she left on the 22d of June for her future home at Osaka.

Miss ELLEN G. EDDY, the fact of whose resignation was published in the May number, left Osaka on the 14th of June, and was to leave Yokohama on the 25th of that month for the United States.

## AFRICA.

FROM LETTER OF THE REV. S. D. FERGUSON.

CAPE PALMAS, WEST AFRICA,

May 18th, 1881.

WE have had a glorious Lenten and Easter season. The week-day Services on Wednesdays and Fridays and every day during Passion Week were well attended. With very few exceptions we had as large congregations as on Sundays. Not only our own Church folk, but Methodists and Baptists became interested and attended frequently. Three Services were held on Easter Day, besides one hour devoted to the Sunday-school. "Early, when it was yet dark," the people in surprising numbers hastened to God's house, and as soon as the light of day allowed, the Service commenced. The anthem "Christ our Passover," wafted by the gentle morning breeze already freighted with sweet floral odor, seemed more precious than ever.

The second Service was held at half-past ten o'clock. The sacrament of Baptism was administered, and, after a sermon from St. John xx. 15, a goodly number of believers commemorated the sacrifice of the death of CHRIST at His table.

At half-past two o'clock the Sunday-school met. We have now on roll 192 scholars and 34 teachers. The little ones were first called up in front of the chancel, and were catechised on the great event of the day. The larger scholars next answered questions on the prophecies relative to the same. The different classes then sent up their Easter offering, which amounted to \$15.03. (This, with the offering at Morning Service, made a total of \$31.00.) The exercises were interspersed with lively singing. At the close of the school the bell announced the time for our third Church Service. The congregation was quite as large as in the forenoon, and, after the Evening Prayer was said, listened attentively to a discourse on St. Matt. xxviii. 2.

I have never witnessed a more hearty re-

sponse to the call of the Church in her solemn seasons than at this time. Every year has marked a decided improvement in this respect. I believe, too, it has not been in all cases merely outward formality. The Holy Spirit is doing a good work in the heart, as manifested by frequent accessions to our Confirmation Class and increased zeal and diligence on the part of some of the communicants. On Easter Monday, when our annual parochial meeting was held, and reports were handed in from the different departments of our Church work, the most encouraging feature was the growing interest on the part of the people, manifested in a direction which is always unmistakable:—pecuniary support. The contributions have increased. Besides the current expenses, repairs, alms for the poor, a donation of ten dollars to Trinity Church, Monrovia, and a small amount for the Missionary work of the parish, we have raised altogether about seven hundred dollars for our school-building. It was at first a stone house, 30x22 feet. The wood-work rotted, and for several years it was unfit for use. In undertaking its repairs it was determined to increase the size. Fifteen feet of stone-work were added to the length, and the whole covered with a good, substantial roof of French tiles. We have the money and almost enough material to lay the floor. The doors and window shutters have been provided by special contributions from several of the members. And I am proud to add we owe no debt. When the floor is laid the walls will need to be plastered, and benches and desks made, which will require a further outlay of money; then to adapt the house to the purpose intended, we shall need the ordinary school appliances—books, slates, wall-maps, etc., which must come from your country; and if you can help us by presenting our cause to the good friends who have always taken a lively interest in all that conduces to Africa's redemption, we shall feel grateful.

## CHINA.

UNDER date of May 3d, the Rev. William J. Boone, writing as the Bishop's Secretary and speaking of the great opportunities opened before the China Mission, says:

Are we to forego our efforts to lead in the advance of Western light and Christian truth on behalf of the Church in the midst of this great people, or what steps can be taken to enlarge our supplies in some measure in accordance with what was proposed when first the scheme for St. John's was made public in the United States? We feel very deeply about this matter, but are too far away to act effectively. Will no one plead our cause? Cannot a way be found to influence some steward of wealth to further so good an enterprise? There is much else to be done, but this work we have already begun and made public. To feebly fail is dishonor to the Church, and heart-grief to her sons in the field.

We take Mr. Boone's meaning to be that this dishonor and grief will follow the failure to carry out the prospectus in anything like its fulness; because, up to a certain point, the success of the College is undoubtedly assured. We earnestly second his desires for the enlargement of the work. They have now at the College, an Academic, a Theological and a Medical department; besides the preparatory and adjunct schools. It seems to us that the necessity first pressing is for two well qualified men, (one of whom the Bishop wishes to make the president of the Institution), to take the places of those who have recently retired from the field. They should be men of experience in the educational line, and one of them, at least, should be in Holy Orders.

It is with gratification that we resume our quotation to give the intelligence to the Church of recent Confirmations. Mr. Boone continues:

During the Bishop's stay here in Shanghai, he has confirmed at the Church of Our Saviour, Rev. K. C. Wong in charge, ten; at St. Paul's, Kong Wan, the Rev. H. N. Woo, fourteen; at St. Stephen's, San-ting-kur, the Rev. Z. S. Yen, Deacon in charge under Mr. Woo, thirteen; in all, thirty-seven. The Easter congregations and Ser-

vices were cheering. We look for help but are weary of waiting. The Rev. Mr. Thomson must go home next year, and any one of us us may fail or break down under the strain and hope deferred.

FROM LETTER OF REV. W. S. SAYRES.

WUCHANG, April 1st, 1881.

The new church is rising up heavenward—the timber frame work is up and the brick walls are being laid—in two or three months we hope to have everything finished. The church is high and overtops all the other buildings on the Mission grounds, which is as it should be.

Now when the church is finished and we have room for three or four hundred people, there will be a grand incentive to work, and I intend to go out into the highways and byways and compel people to come in; there will be no difficulty, I think, in getting large crowds to come if we work hard enough, and then when they do come we must have good music and choral services, and everything done orderly and impressively and so something may be done in the way of reaching them. These Asiatics are a ritual loving people. Any public or private action must be done in a set and known form, and anything that comes short of that is looked on as being done contrary to one of the highest laws of their ancient civilization. If in one's relations with any man he does not comport himself according to rule and ritual he insults him in the most flagrant manner possible. It is almost impossible for us Americans to understand the reverence of the Chinese for ritual. From the top to the bottom of all their affairs the prominent things are rite and precomposed form—in their marriages, in their temple worship and in other matters, they employ a master of ceremonies who is supposed to know how the thing ought to be done, and this man calls out at the proper time, "kneel," "stand," "bow," "prostrate," etc., and he is obeyed to the letter.

To such a people our own ancient Liturgical Services seem to be providentially fitted, and now that we are to have a large church I see no reason why we may not do something. We ought, however, to have a pipe organ at once, in order that the music may

be well rendered. Then, besides, we ought to have a bell tower and a clock, so that our people in the city may know at what time to come to Service. The Chinese have a different way of reckoning time from what we do, one of their hours being equivalent to one hundred and twenty minutes, still they have no means of measuring time. They are beginning to use clocks, but the mass of the people are too poor to buy even the cheapest. If we had a good-sized bell and clock we would obviate the difficulty, and then, too, we would be doing a public service to the city in putting up the only clock and bell in it. Those who do not come to church would be glad to know the hour of the day, and we would have a large city depending on us for the time. If those be given we should have additional money to put up a tower, say \$700.

We break off here to say that these requests were before the Foreign Committee at their meeting in June, when the feeling was that, while this tower, clock, and bell were very desirable, there were so many other things just now that were imperatively needed—such as residences for Missionaries actually in the field, repairs to dwellings already occupied, and more money for current work—it was better there should be no appeal at present. We therefore publish the paragraphs simply by way of information. We resume:

#### HOSPITAL WORK.

The hospital work is growing rapidly. Dr. Deas' arrival has brought us increased numbers of patients; some of them from the better classes of people. Last week we were called out to visit a Mandarin; he was a high official too. He had tried native doctors, and finding himself getting worse he became frightened and sent for Dr. Deas. I went with the Doctor as interpreter, and we paid him a visit. The Doctor sent him some medicine, and a few days after the man was so much better that he made us a call and presented us with ducks and chickens, two small packets of very choice tea and two boxes of cakes. He said he would come again. I expect him to-day.

We were sent for on a rather sadder occasion before that: a house had fallen in because of heavy snow on the roof, and crushed a little boy. We went at once to

see what could be done, but the little fellow was dead.

Last week we were called out in the middle of the night to save a would-be opium suicide. He had swallowed a drachm of the opium paste. His child had died last year, his wife had killed herself after that, and now he was tired of life. The Doctor succeeded in getting him back to life.

This man was trying to kill himself by way of being revenged upon his friends who had taunted him in some way, because having gone into business he had not made any money. It is not uncommon for people to take this method of revenge—not by killing their enemies but by doing away with themselves.

We have not yet begun to put up the Elizabeth Bunn Memorial (Woman's) Hospital, being busily at work in having the present (Men's) hospital repaired.

#### LETTER FROM MISS ROBERTS.

WUCHANG, CHINA, May 13th, 1881.

Your letter, telling of the Scholarship taken by St. Peter's Church, Cambridgeport, Massachusetts, is received. I have selected a little girl, "Han Wang Ti" by name. She is thirteen years old, and is betrothed to a young man who was, until recently, in the "Bishop Boone School." A few months since he went to his home in the country. I think he is a farmer. He is about thirty years old. "Wang Ti" has been baptized. She has a very sweet disposition, and seems always desirous of pleasing. She is neither pretty nor clever, but, notwithstanding, very interesting. "Handsome is that handsome does," and she certainly tries to do well. She is affectionate, more so than most, and delighted if she receives any little attention.

Like the other girls, as yet she knows very little of the Bible. The poor things have had no one to teach them for so long. Since Mrs. Schereschewsky came, in November last, however, they have been taught every Sunday, and have also attended the woman's class, Saturdays. They have improved much. At first it was difficult to get them to speak, I suppose because they knew nothing to say. Now they answer more readily. Some months after they had been studying about the birth of CHRIST, I asked this same little "Wang Ti" where CHRIST was born, and very promptly came the reply, "In Judea's Bethlehem."

When I first came, I found five scholarships in the school, and having received no word to the contrary, take it for granted that they continue. Two of them remain appropriated as they were. The girls formerly designated for the other three, have gone away. One married, and the other two, being of marriageable age, the Bishop thought it best to send home. It does not seem wise to keep the girls too long.

"Ting Chiang Ting," supported by St. Paul's, Newburyport, Massachusetts, lives some distance from here, several days, journey. I have not seen her since she left, but received a letter which the Bishop deciphered for me. It was just a courteous little epistle, Chinese style, not saying much except that she often thought of us and longed to see us, etc.

I was very glad to hear from her, for I was quite fond of her. She was gentle and lady-like in manner, and very bright at her books. She was betrothed to a heathen, the son of a Mandarin. I used to be troubled about it, and wondered if, in some way, the engagement might not be broken, and she be married to a Christian. But no. A betrothal is like the "law of the Medes and Persians," not to be broken.

I have put upon St. Paul's Scholarship, in place of Ting Chiang, "Chiang Chiao Yin." She is betrothed to a boy in the Bishop Boone School. Her father is dead. She is—at least in my estimation—very pretty. I never can get any one not especially interested in the school to admire my girls. Chiao Yin is delicate in health, but I am trying to give her good care, and hope she may grow stronger. She has beautiful eyes for a Chinese girl. She learns easily. The girls and matron all consider her so clever, that I must be careful that she does not get too good an opinion of herself.

"Kao Shun Ying," who was on the "Alice Sandford" Scholarship, was married. She married a Christian, and the ceremony took place in our chapel. She was dressed mostly in scarlet, with a heavy square of red cloth over her head and face for a veil. Of course, I could not see her face, but the bride-groom did not look as happy as young men should on such occasions. They live near us, and "Kao" or Mrs. Lee, as she must now be called, comes regularly to church and to the woman's class. Her mother-in-law, Mrs. Lee, the elder, is about the

most sincere of all our women. She has just commenced learning to read. If I had learned that first page of St. John's Gospel as quickly as she has, I should consider myself a promising young woman.

I have given the "Alice Sandford" Scholarship to "Wu Pao Yin." She is, apparently, a little more refined than most of the girls. I may be mistaken, but I have always thought she must be of rather better family. She is nice looking, fairly bright, fourteen years old, and generally attractive.

The "Keble" Scholarship, Westchester, New York, formerly belonged to "Tsen Wui Nan," one of the two girls the Bishop sent away. I have now given it to "Kwei Lai Chin." She is sixteen years old, and, as far as I can ascertain, not betrothed. I think, though, that must be a mistake, as it is rare to find such a large girl not betrothed. She is not very stupid and not very bright. She is very tender-hearted, might almost be termed "cry-baby." But she is a good girl; good in will and disposition.

For the scholarships I think it best to select those girls who promise to make the best women.

One word about the other two who remain as I found them and then I have finished with this subject. It is quite time, too, for the mail goes in an hour or two :

"Kwei Tsy," who is on the "Lydia Mary Fay" Scholarship is, I think I may safely say, the most promising girl in the school. If she does not make a good Christian woman I shall be sadly surprised and disappointed. The other girl, "Fung Yuan Pao," is, also, a very good, sensible girl.\* I used to think her a little self-willed and vain, but she is not so now.

We are having the school garden slightly improved. Some trees are to be planted, and I have had some rocks, rather small ones though, dug from another part of the compound and made into a rockery. It promises to look very pretty, when finished. Gen. Shepard (U. S. Consul) kindly promised me a mulberry-tree yesterday. We are going to have flowers, too; some kinds are very luxuriant here, and cheap.

I spent a week in Kiu Kiang, a little distance down the river. There is a fine school of thirty girls, connected with the American Methodist Mission. It has been established

\* We understand this one to be the "Isabel C. Habersham" scholar.—ED.

about ten years, and they now have three ladies there, though only one takes charge of the school.

The happiest sight I saw, was that of five little girls with natural feet. They were adopted by the lady in charge, when babies, and of course the feet were not bound. That reminds me that I have told you nothing of the baby adopted by our Mission, and the Sunday after Easter, baptized "Anna." In the Chinese it is Yah Nah. Mrs. Schereschewsky is her Godmother. We have a nurse who takes charge of her, and brings her here every week for us to see. She is very fat and well and the prettiest Chinese baby, except one, that I have seen. When old enough, I hope to have her in school. Her feet are not to be bound. It is our hope, when she grows up, if she does not marry, and has the will, that she may be a helper in the work, either as teacher or Bible-woman. But of course that is only a hope. She is but six months old now. I thought seriously of putting her upon a scholarship, she is such an interesting little creature, and for all the good her parents are to her, might as well be a poor lorn orphan "without kith or kin" practically, but fancied the supporters might desire some one a little older.

Never, until my return from Ku Kiang, did

I fully appreciate the beauties of the compound. I got home-sick the first day away, but was determined to stay a week, at least, that they should not laugh at me. But when it was time to come back, never did the river look so pretty, never the grass so green, nor the trees so lofty, nor the skies so bright, though the rain poured in torrents. But please do not mention to the coming Missionaries, my glowing account of Wuchang, because they might be disappointed. I would rather they would themselves discover the beauties, and it requires a little time. I used to think it a very lonely place, last summer.

We all are very well.

The Church is going up, beautifully. We are all very fond of gazing up at the spot where the roof is to be, high in the air. It will be a very pretty building. In regard to the associate, who seems to be really coming at last, I do not know what to say, being so exceedingly glad. We had a grand rejoicing over the good news, last mail. I do hope these friends will not be detained by over-anxious mothers.

Mrs. Schereschewsky says that this letter must go in ten minutes, so I must stop, though I do not know whether I have written all I have to say or not.

## JAPAN.

FROM LETTER OF MISS E. G. EDDY.

OSAKA, April 30th, 1881.

THE "Margaret Hubbard" scholar is O Fuku, mentioned in leaflet No. 28, and also in former letters written from time to time. She is now a pupil teacher, and her supporters would be delighted with their protégé if they could see the lady-like, intelligent woman she has grown to be. I think her earnest in purpose, growing daily in grace, and she has been a great help to me, as she will also be to Miss Michie when I am gone. Were I to return to Japan I should take her home with me and then you might see for yourselves that her teacher's words are not empty praise.

The "Ann Maria Jay" scholar, at present, is O Michi, mentioned also in the leaflet as a faithful, honest girl, 18 years of age; not so active as O Fuku, more retiring in disposition, not a teacher naturally, nor what would be called "a worker," only as she teaches by example. She is to be mar-

ried soon, and I hope, blessed and blessing, she may do good all her life.

The "Mary Randolph" scholar is O Mari, my little waif; a round-faced, chubby dot, who can learn her lessons now and even write, or at least make marks something like the mystical Chinese letters she copies from. The "new teacher" has also taught her to sew pieces together, greatly to her delight and my astonishment, as I thought the little fingers were only good for mischief and to hold sweet potatoes.

The "Jane Stewart" scholar is less "owl like," but as pretty as ever; she has grown very much, learns readily, and keeps her gentle, quiet ways.

"O Kusa" (the Heavenly Rest), the Jinrikisha man's daughter, was baptized at Christmas; her name is Anna, which is very much like a Japanese name and more suitable than the old one. She is a round, rosy-faced girl, six years of age, very good in school and happy as the day is long. The

grandmother I wrote of has disappeared, but the father often comes to see his daughter, bringing some gift for her with him, and he is always grateful. I know he feels what he says, for his face expresses what little Anna is—happy.

Just now we are making use of the "Special" sent by a Branch of the Woman's Auxiliary, Salem, Mass., of \$100.00; have made some improvements needed for the children's comfort.

It would take too long to tell you all about it; how we "took in" some of our magnificence, that is the veranda, and made it useful as well as ornamental in closets and bathroom. We fixed the yard, mended the gates, and did all sorts of things. We, teachers and the children, think it is very nice, and send many thanks to our kind friends who gave us not only these things mentioned; but something over, which is left for a future needed improvement. [In a later letter Miss Eddy sent to the supporter of each Scholarship a photograph of all the scholars. ED.]

FROM LETTERS OF MISS BELLE T. MICHIE.

OSAKA, April 12th, 1881.

This week Mr. Morris is having Service every morning at half-past eight o'clock, and although it is all in Japanese, still it is pleasant to attend. I can read the Prayer Book in Japanese and can speak a little.

I hope before long to be of more use to the Mission. In the afternoon I teach an hour in the school, and twice a week teach sewing and fancy work to those who have not yet learned. The children are so bright that it is not hard to teach them anything.

MAY 7th.

Just now I feel very anxious about the appointment of an assistant teacher; it is very necessary for the good of the school that there should be two teachers at least—one alone cannot give the proper attention to the school and do work among the women, which they say here is the thing most needed. I do hope a good, earnest worker may be sent out, one whose whole heart will be in the work. [Miss Mead's appointment has anticipated this need.—ED.]

I am trying to do what I can. I study four hours a day, two in the morning and two in the afternoon. In the morning I sometimes play for Service, and afterward see that the girls put their rooms and clothes in order—this takes some time. In the afternoon I teach an hour in the school, after that I study until five o'clock, when I take exercise. We have Service at half-past seven o'clock, and if Mrs. McKim is not able to play, I take her place. The girls chant very nicely. They are exceedingly good and bright. We have only eleven boarders now; I hope for more next year. We have besides, fifteen day-scholars.

## HAITI.

LETTER FROM BISHOP HOLLY.

PORT-AU-PRINCE, May 7th, 1881.

WE have increased reason for thankfulness for the progress of the work committed to our hands in this field. The accession of two new laborers contributes not a little to our brightening prospects. I have the most encouraging account of the successful entrance upon his labors at Jérémie of one of them.

The Rev. J. R. Love, M.D., has made a no less successful beginning among the English residents at the Capital. The injury done to the Mission work among this class of people, as set forth in my last Annual Report, is happily being healed over, and the most incorrigible among them, that have been holding aloof, now attend on his ministrations.

The Rev. Mr. Jones, the indomitable Missionary of the Grand Anse, having his base of operations at Jérémie, has just successfully opened a fourth Mission Station in the upper part of the city of Jérémie, in a house placed at his disposition for that purpose by Senator Hyppolite, Churchwarden of St. Luke's Parish in that city; and crowded congregations attend on his ministrations in that place.

The Rev. Mr. Benedict reports having collected \$100 toward church building at Cayes, since my visit there in February last, in spite of the hard times and general poverty prevailing among the people of that city.

For all these mercies and tokens of His favor, we praise the Name of the LORD.

## MEXICO.

In a letter received from Mr. A. E. Mackintosh, Business Agent of the Mexican Church, he gives the information that Mr. Ponce de Leon, his wife and daughter, who suspended their work when the Orphanage of San Antonio Abad was disbanded, have, some time since, resumed service. He says further that many changes have taken place among the workers since Bishop Riley's arrival. The revised list will appear with the Annual Report. The Mission in Puebla has been reinforced, and good work is being done there by Mr. Villegas. The Presbyter Medina has been re-engaged as Professor of Hebrew and Greek in the Theological Seminary. Bishop-elect Hernandez is now living in the capital. He has charge of all the congregations outside, and Bishop Riley the care of the work within the City. The Rev. Mr. Butler has assumed charge of the English speaking congregation.

Through the kindness of the Rev. Abbott Brown, General Secretary of the Mexican League, we have the following further information taken from a personal letter of Mr. Mackintosh, dated June 22d. He writes :

The Bishop is overworked, and has been quite poorly lately.

The Bishop confirmed the three daughters of the American Minister at the Anglican Chapel, on the 19th inst., and intends to have another Confirmation in the Cathedral, I believe on the first Sunday in July. The work in general continues well. The Central R. R. has reached Tula, which brings the Mission at Nopala nearer to us. Toward the South, the railway to Cuantla, Morelos was inaugurated on the 18th inst. This will put us in communication with the congregation in that town and many others in that part of the country.

The Rev. Jacinto Hernandez has been delivering some very good sermons in the Cathedral, where the congregation is increasing considerably. Antonio Prieto is in charge of the congregation in Xochitengo, near here. Luis Prieto (his brother) has been sent to Atzala, where he has re-united over a hundred brethren of that scattered flock, and has other congregations under his charge besides, near the station of Ozumba, on the Morelos Railway; they are situated near the boundary line of the States of Puebla and Morelos.

### ACKNOWLEDGMENTS OF THE COMMITTEE FOR FOREIGN MISSIONS.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, 23 Bible House, New York. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from June 1st, to July 1st, 1881.

\* Lenten and Easter Offerings.

## ALABAMA.

Whistler—W. T. Sawyer, for China..... 25 00

## ALBANY.

Albany—All Saints' Cathedral..... 34 86

Herkimer—Christ Church..... 1 00

Potsdam—Trinity, of which Mrs. T. S. Clarkson, for Jaffa, \$23; Miss E. Clarkson, for "T. Streatfeild Clarkson" Scholarship, St. John's College, \$100; Jaffa, \$25; Miss F. Clarkson, for "Levinus Clarkson" Scholarship, St. John's College, \$100; Jaffa \$25; Miss L. Clarkson, for "L. Clarkson" Scholarship, Bishop Boone Memorial School, \$40..... 349 00

Troy—Ascension, Mrs. F. W. Farnam, for Jaffa 25 00

Miscellaneous—"C. G. M."..... 1 00

## CALIFORNIA.

San Diego—Holy Trinity..... 10 00

San Francisco—Trinity..... 50 00

60 00

Cazenovia—"R. J. H."..... 50 00

Elmira—Trinity..... 159 68

209 68

## CENTRAL NEW YORK.

Cazenovia—"R. J. H."..... 50 00

Elmira—Trinity..... 159 68

209 68

## CENTRAL PENNSYLVANIA.

Carlisle—St. John's..... 12 50

Milford—Good Shepherd..... 32

12 50

32

## CONNECTICUT.

Towanda—Christ Church S. S., of which for "Elizabeth S. Douglass" Scholarship, Orphan Asylum, Cape Palmas, \$30..... 35 00

York—St. John's..... 66 00

113 82

Colchester—Calvary..... 3 09

Guilford—Christ Church..... 15 00

Hartford—St. James'..... 7 50

Hebron—St. Peter's..... 4 45

Middletown—Holy Trinity, for Emily Williams School, Bishop Williams, \$10; Woman's Missionary Association, \$10..... 20 00

St. Luke's Chapel, Berkeley Divinity School for Emily Williams School..... 10 00

Old Saybrook—Grace..... 11 00

Plymouth—St. Peter's..... 5 00

South Norwalk—Trinity..... 14 71

Stamford—St. Andrew's, for Emily Williams School..... 13 00

Windsor Locks—St. Paul's S. S., for China..... 8 00

Wilton—St. Matthew's..... 2 80

Woodbury—St. Paul's, of which through Woman's Auxiliary, for trained nurse for Wu-chang, \$11..... 21 00

135 55

## DELAWARE.

Faulkland—St. James' S. S., 7 Missionary Boxes..... 7 21

EASTON.	
<i>Caroline Co.</i> —St. Mary's White Chapel Parish, Christ Church.....	3 50
IOWA.	
<i>Davenport</i> —Christ Church, for China.....	5 00
<i>Des Moines</i> —“Z.”.....	10 00
LONG ISLAND.	
<i>Brooklyn (Heights)</i> —Grace, through Woman's Missionary Association of L. I., for Foreign Missionaries' Fund.....	15 00
Redeemer.....	5 00
Reformation, through A. C. M. Society.....	13 32
St. Peter's, Missionary Box 2,829.....	45 25
<i>Miscellaneous</i> —Miss S. Lewis, for Mexico.....	3 00
<i>Glen Cove</i> —St. Paul's, for China.....	1 00
<i>Jamaica</i> —Grace S. S., for “Mary Regina Sayres” Scholarship, St. John's College.....	5 00
<i>70 00</i>	
MARYLAND.	
<i>Anne Arundel Co.</i> —West River, Christ Church	
<i>Baltimore</i> —Christ Church, through Woman's Auxiliary, for Japan.....	142 57
Grace, Mrs. S. G. Wyman, for St. John's College, \$6; for Endowment Fund, St. John's College, \$100; through Woman's Auxiliary, for “Mary L. Baldwin” Scholarship, Cape Mount School, \$25.....	20 00
St. Paul's	
Through Bishop Penick at his discretion.....	50 00
Mrs. Emily J. Albert, for four “W. J. Albert” Scholarships, Cape Mount School.....	988 36
Messrs. Hayes and Johnson, for two Scholarships, Cape Mount School.....	181 00
<i>Baltimore Co.</i> —Reisterstown, Hannah More Academy, Missionary Association, for “T. T.” Scholarship, Girls' School, Cape Palmas.....	50 00
Burnside Home, Winter S.S.....	40 00
(D. C.) <i>Washington</i> —Ascension, of which for St. John's College, \$10.....	3 00
Incarnation, “H. L. H.”.....	39 00
St. John's, for Japan.....	8 00
St. Mark's, for Mexico.....	32 89
Rock Creek Parish, St. Paul's, In Memory of Maggie Buck, for Scholarship, Cape Mount School.....	2 50
<i>Frederick Co.</i> —All Saints' Parish, All Saints', for Jaffa, \$50; “C. C. Hoffman” Scholarship, Cape Mount School, \$12.19; 5c. collection, \$34.50; Miss S. Tighlman, for Jaffa, \$3; Colored S. S., for Africa, \$13.27.....	112 96
Petersville, “L. E. G.”.....	5 00
<i>Garrett Co.</i> —Deer Park, Mrs. J. J. Keyser, at discretion of Rev. J. R. Love, M.D.....	10 00
<i>Harford Co.</i> —Emmertown, St. Mary's.....	25 00
MASSACHUSETTS.	
<i>Boston</i> —Emmanuel, through Woman's Auxiliary, for Miss Mead's outfit, \$1; S. S., for Japan (additional) \$63.40.....	1,645 21
(South)—Grace, through Woman's Auxiliary, for Miss Pitman's salary.....	64 40
(Highlands)—St. James, through Woman's Auxiliary, for “Marion Percy Browne” Scholarship, Emma Jones School.....	5 00
(Highlands)—St. John's, through Woman's Auxiliary, for “John Odin” bed, Wuchang Hospital.....	50 00
(East)—St. John's, through Woman's Auxiliary, for Miss Mead's outfit.....	30 00
(Dorchester)—St. Mary's, through Woman's Auxiliary, for Miss Mead's outfit.....	50
(South)—St. Matthew's, through Woman's Auxiliary, for “Rose Nicholson” bed, Wuchang Hospital, \$30; Jaffa, \$25; “Joseph Hart Clinch” Scholarship, Cape Mount School, \$25.....	1 00
St. Paul's, through Woman's Auxiliary, for “St. Paul's” Scholarship, Emma Jones' School, \$50.16; Miss Mead's outfit, \$7.50; “A Member,” at discretion of Bishop Penick, \$1.....	80 00
Trinity, for Miss Mead's outfit, \$25; Miss Pitman's salary, \$5; “Christian Renton Loring” Scholarship, Bridgman Memorial School, \$25; S.S., for “Easter” Scholarship, Girls' School, Osaka, for three years, \$120.....	58 66
<i>Cambridge</i> —St. John's Memorial, through	
Woman's Auxiliary, for “Sarah F. Hoyt” Scholarship, Emma Jones School.....	175 00
St. John's Memorial Chapel, for Miss Mead's outfit, \$14.50; S.S., for Jaffa, \$26.80; <i>Cambridgeport</i> —Wellesley College Missionary Society.....	50 00
<i>Dedham</i> —St. Paul's, through Woman's Auxiliary, for Miss Pitman's salary.....	41 30
<i>Full River</i> —Ascension S. S., for Orphan Asylum, Cape Palmas.....	5 00
<i>Fitchburg</i> —Christ Church, through Woman's Auxiliary, for Miss Pitman's salary.....	20 81
<i>Forest Hills</i> —“A Lady,” through Woman's Auxiliary, for Miss Mead's outfit.....	6 00
<i>Hanover</i> —St. Andrew's, through Woman's Auxiliary, for Miss Pitman's salary.....	2 00
<i>Hyde Park</i> —Christ Church, through Woman's Auxiliary, for “Anna L. Paddock” Scholarship, Duane Hall.....	5 00
<i>Longwood</i> —Church of Our Saviour, through Woman's Auxiliary, for “Longwood” Scholarship, Duane Hall.....	25 00
<i>Lynn</i> —St. Stephen's, through Woman's Auxiliary, for Miss Pitman's salary, \$5; Miss Mead's outfit, \$9.54; S. S., Globes for Girls' School, Osaka, \$8.....	50 00
<i>Marblehead</i> —St. Michael's.....	22 54
<i>Newburyport</i> —St. Paul's, through Woman's Auxiliary, for “St. Paul's” Scholarship, Jane Bohlen Memorial School.....	8 76
<i>Newton</i> —Grace, through Woman's Auxiliary, for Miss Mead's outfit.....	40 00
<i>Quincy</i> —Christ Church.....	10 00
<i>Salem</i> —Grace, through Woman's Auxiliary, for Miss Pitman's salary.....	10 00
<i>Springfield</i> —Christ Church, through Woman's Auxiliary, for “Christ Church” Scholarship, Baird Hall.....	40 00
<i>Taunton</i> —St. John's, through Woman's Auxiliary, for Miss Pitman's salary, \$5; Bishop Penick's work, \$1.50.....	8 50
<i>Waltham</i> —Christ Church Bible Class, through Woman's Auxiliary, for “Abby R. Loring” Scholarship, Girls' School, Osaka.....	31 00
<i>Woburn</i> —Trinity, through Woman's Auxiliary, for Miss Pitman's salary.....	3 00
<i>Worcester</i> —All Saints', through Woman's Auxiliary, for Miss Mead's outfit.....	1 00
<i>Miscellaneous</i> —Rev. T. J. Mackay, through Woman's Auxiliary, for Miss Mead's outfit. “A Friend,” through Woman's Auxiliary, for Miss Mead's outfit.....	1 00
Two Ladies, through Woman's Auxiliary, for Miss Mead's outfit.....	1 00
	96
MICHIGAN.	
<i>Algoma</i> —Miss F. Smith, through Woman's Auxiliary, for Miss Eddy's salary.....	867 43
<i>Brooklyn</i> —All Saints', through Woman's Auxiliary, for Miss Eddy's salary.....	5 00
<i>Detroit</i> —Christ Church, through Woman's Auxiliary, for Miss Eddy's salary.....	10 00
Grace, through Woman's Auxiliary, for Miss Eddy's salary.....	25 00
Mariner's Church, through Woman's Auxiliary, for Miss Eddy's salary.....	10 00
St. John's, through Woman's Auxiliary, for Miss Eddy's salary.....	5 00
<i>Jackson</i> —St. Paul's, through Woman's Auxiliary, for Miss Eddy's salary.....	25 00
<i>Monroe</i> —Trinity, through Woman's Auxiliary, for Miss Eddy's salary.....	25 00
	10 00
MINNESOTA.	
<i>Faribault</i> —St. Mary's Hall, for “Cornelia Whipple” Scholarship, Emma Jones' School	115 00
	50 00
MISSISSIPPI.	
<i>Oxford</i> —Mrs. Ann Cuuliffe.....	1 00
NEW JERSEY.	
<i>Princeton</i> —Trinity.....	41 33
<i>Somerville</i> —St. John's, “E. B.”.....	5 00
	46 33
NEW YORK.	
<i>Clifton</i> —St. John's, of which through Staten Island Branch Committee on Work for Foreign Missionaries, for Miss Stevens' salary, \$22.38.....	58 28
<i>Edgewater</i> —St. Paul's, through Staten Island Branch Committee on Work for Foreign	

Missionaries, for "Esther Punnett" Scholarship, Emma Jones School.....	40 00	( <i>Manayunk</i> )—St. David's Chapel S. S... St. Matthew's S. S., proceeds of Missionary entertainment, for Japan Hospital, \$81, less expenses, \$16.47...	64 53
<i>Irvington</i> —St. Barnabas', Woman's Missionary Association, for Japan Hospital.....	175 45	Miss Mary Lewis, for "St. Luke's" Scholarship, Duane Hall.....	40 00
<i>New Brighton</i> —Christ Church, through Staten Island Branch Committee on Work for Foreign Missionaries, for Miss Stevens' salary.....	31 38	<i>Upper Providence</i> —St. Paul's Memorial.....	8 59
<i>New York</i> —Calvary Free Chapel, Woman's Missionary Association, for Japan.....	61 37	PITTSBURGH.	149 89
Epiphany S. S., for support of a student in St. John's College for one year.....	72 02	<i>Brownsville</i> —Mr. James L. Bowman, for "Jane Vaughan" Scholarship, Bishop Boone Memorial School.....	40 00
St. James'.....	71 31	<i>Pittsburgh</i> —St. Andrew's, Mrs. Felix R. Brunot, through Woman's Auxiliary, at discretion of Bishop Penick, for Felix R. Brunot or otherwise, \$50; at discretion of Mrs. Schereschewsky, for furnishing Wuchang Chapel or otherwise, \$40; for benefit of Mrs. Dzu Nie Wie, Bible Reader, \$10.....	
St. Michael's S. S., Class B., through Woman's Auxiliary, for support of a child in Girls' School, Osaka.....	40 00	St. Peter's.....	100 00
St. Paul's Chapel S. S., Infant Class, thro' Woman's Auxiliary, for "Dr. Haight" Scholarship, Duane Hall.....	40 00		188 00
St. Peter's.....	2 50		
St. Thomas', Woman's Missionary Association, for Japan Hospital, \$30; China, \$10; for African box, \$10; Miss Thomas' salary, \$18.....	68 00	RHODE ISLAND.	278 00
Transfiguration, Colored S. S., for China. Sheltering Arms, for Rev. Mr. Fair's work, Cooper Cottage, \$6; Montgomery Cottage, \$3.40.....	6 13	<i>Newport</i> —Trinity, for Bishop Schereschewsky's work.....	66 00
Eighth Ward Mission, for Miss Michie's salary.....	8 40	( <i>Ocean Lawn</i> )—Mrs. Elizabeth A. Gammell, of which for building purposes, Tokio, Japan, \$1,000.....	3,000 00
"A Friend".....	1 26	"M. N. N." for Japan.....	10 00
Mrs. J. W. Auchincloss.....	250 00	Providence—All Saints' Memorial, of which S. S., for "Bishop Henshaw" Scholarship, St. John's College, \$70.....	121 85
<i>Pelham</i> —Christ Church, Woman's Missionary Association, for Japan Hospital, \$46.36; "Willie Edgar" Scholarship, Boys' School, Tokio \$40.....	50 00	<i>Westerly</i> —Christ Church, of which for Mexico, \$17.13.....	34 25
<i>Poughkeepsie</i> —Holy Comforter.....	86 36	SOUTHERN OHIO.	3,232 10
Branch Woman's Auxiliary, for Africa.....	41 90	<i>Columbus</i> —Good Shepherd.....	7 27
<i>Richmond</i> —St. Andrew's, through Staten Island Branch Committee on Work for Foreign Missionaries, for Miss Stevens' salary.....	94 00	<i>Delaware</i> —St. Peter's, S. S., at discretion of Bishop Penick.....	3 75
<i>Rye</i> —Christ Church, Woman's Missionary Association, for Japan Hospital, \$99.25; "Hope" Scholarship, Duane Hall, \$40.....	24 63	<i>Zanesville</i> —St. James', through Woman's Auxiliary, for "W. A. Smallwood" Scholarship, Duane Hall.....	40 00
<i>West Brighton</i> —Ascension, through Committee on Work for Foreign Missionaries, for Miss Stevens' salary, \$36.86; "A Member," for China, \$5.....	139 25	TENNESSEE.	51 02
<i>Miscellaneous</i> —Mrs. Johnson, through Committee on Work for Foreign Missionaries, for Miss Stevens' salary.....	7 00	<i>Bolivar</i> —"W. W. C." for Africa.....	5 00
NORTH CAROLINA.	1,411 10	<i>Knoxville</i> —St. John's S. S.....	10 00
<i>Lincoln</i> —Mrs. J. R. Johnston.....	1 00	VIRGINIA.	15 00
<i>Raleigh</i> —St. Mary's School, for "Aldert Smedes" Scholarship, Emma Jones School.....	20 00	<i>Charles City Co.</i> —Mapsico Church, Westover Parish.....	5 00
NORTHERN NEW JERSEY.	21 00	<i>Clarke Co.</i> —Millwood, "The Home School, J. P. Sewing Society," for Jaffa.....	10 00
<i>Bergen Point</i> —Trinity Missionary Box 1,089.....	2 35	<i>Fairfax Co.</i> —Theological Seminary Missionary Society, for "Theological Seminary" Scholarship, Hoffman Institute, \$37.50; "Theological Seminary" Scholarship, Duane Hall, \$37.50; S. S., for Jaffa, \$25.....	100 00
<i>Edgewater</i> —Mediator, of which S. S., \$2.67.....	6 23	<i>Hanover Co.</i> —Taylorsville, St. Martin's Parish, Fork Church.....	6 00
<i>Jersey City</i> —St. Matthew's Missionary Box 1,098.....	1 49	<i>Norfolk Co.</i> —Norfolk Woman's Missionary Association, for Jaffa.....	25 00
<i>Morristown</i> —Redeemer, Missionary Box, thro' Woman's Auxiliary, for Wuchang.....	4 16	<i>Prince William Co.</i> —Leeds Parish, St. Paul's Church, for salary of Rev. John McNabb.....	5 00
<i>Orange</i> —Grace, Mrs. M. F. Cox, for "Grace" Scholarship, Duane Hall.....	20 00	<i>Rockbridge Co.</i> —Lexington, Latimer Parish, Grace, for Africa.....	14 00
OHIO.	34 23	<i>Miscellaneous</i> —Piedmont Convocation, for salary of Rev. J. McNabb.....	125 00
<i>Cleveland</i> —Christ Church, for Africa.....	10 00	Rappahannock Valley Convocation, for salary of Rev. Curtis Grubb, Jr. ....	125 00
St. Mark's, through Woman's Auxiliary, for Africa.....	8 52	WESTERN MICHIGAN.	415 00
St. Mary's, for Scientific Outfit, St. John's College.....	14 50	<i>Kalamazoo</i> —St. John's.....	4 01
Rev. N. N. Badger, for Africa.....	10 00	WESTERN NEW YORK.	
<i>Gambier</i> —Harcourt S. S., for "A. F. Blake" Scholarship, Emma Jones School.....	40 00	<i>Geneva</i> —St. Philip's Mission Colored S. S., for Africa.....	2 60
<i>Massillon</i> —St. Timothy's S. S., of which thro' Woman's Auxiliary, for Miss Eddy's salary, \$10.....	17 60	Prof. H. L. Smith, for Scientific Outfit, St. John's College.....	50 00
<i>Norwalk</i> —St. Paul's, through Woman's Auxiliary, toward horse and buggy for Dr. Boone	20 00	<i>Rochester</i> —St. Luke's, for Mexico, of which Woman's Missionary Association, \$22.....	74 01
<i>Sandusky</i> —Grace, for Mexico.....	42 52	WEST VIRGINIA.	126 61
PENNSYLVANIA.	163 14	<i>Ohio Co.</i> —Wheeling, St. Matthew's Parish, St. Matthew's, "A Member," at discretion of Bishop Penick.....	5 00
<i>Philadelphia (Lower Dublin)</i> —All Saints' Emmanuel, "W. B.," for Africa.....	36 27	<i>Miscellaneous</i> —"A Minister," through A. C. M Society, at discretion of Bishop Penick...	31 50
Emmanuel, "W. B.," for Africa.....	50		
+In the July Number \$25 for China, credited to St. David's S. S., should have been credited to the Chapel S. S.			

"A Minister," at discretion of Bishop Penick.....	20 00	Missions during June (see p. 323).....	1,189 85
DAKOTA MISSION.	56 50		3,267 72
Elk Point—St. Andrew's Church and S. S., for Japanese children .....	11 35	Receipts for the month.....	13,288 01
NORTHERN TEXAS MISSION.	5 00	Amount previously acknowledged.....	132,369 23
Comanche—"W. L. S. and Wife" .....	168 18	Deduct amount acknowledged in July Number from St. James' S. S., (Kingessing) Philadelphia, Pa., now stated by remitter to be for General Missions.....	145,657 24
FOREIGN CHURCHES.	30 00	Total receipts since September 1st, 1880.....	\$145,625 70
Japan, Osaka—"Mission, of which Rev. A. R. Morris, for "Japanese" Scholarship, Bishop Boone Memorial School, China, \$120.....	2,078 37	ANALYSIS OF RECEIPTS.	
LEGACY.		For "Specials" (of which applying on appropriation, \$432; Building purposes, \$7,424.96) 18,520 91	
Ohio, Steubenville—Estate of Susannah Bosley MISCELLANEOUS.		Work of the Committee for Foreign Missions, (of which from Legacies, \$17,291.10).....	127,104 79
Through Mexican League, of which for Scholarships in Orphanage, \$878.25; Theological Scholarships, \$67.50; Mrs. Hooker's personal benefit, \$7.02; salary of Rev. C. E. Butler, \$125 Proportion of amount received for General		Total.....	\$145,625 70
Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Foreign Missions for the fiscal year closing with August 31st next .....			158,000 00
Sum now acknowledged, exclusive of "Specials" to be paid over and above appropriation.....			127,536 79
Still required.....			\$30,463 21

## ACKNOWLEDGMENTS OF THE MEXICAN LEAGUE.

The Treasurer of the "LEAGUE IN AID OF THE MEXICAN BRANCH OF THE CHURCH," Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from May 25th to July 1st, 1881.

## ALBANY.

Greenwich (Washington Co.)—A. E. A. Gilbert, Esq.....

10 00 St. Thomas', Half yearly payments toward nine Scholarships, \$210; Mrs. Soucey, \$5; Mrs. Leavitt, \$4; "A Member," \$200..... 419 00

## CONNECTICUT.

Brooklyn—Trinity S. S.....

4 55 Zion, Mrs. Jewett..... 2 00

Middletown—Men's Bible Class, Scholarship.....

15 00 Joanna and Willie Granger's Mite Box..... 1 08

## DELAWARE.

Wilmington—Branch League, Christ Church, Christiana Hundred, \$65; St. James', Staunton, \$11; St. Andrew's, Wilmington, \$50; S. S. for Scholarship, \$40; Members of Mexican League, \$49.62.....

19 55 Pelham—Christ Church, additional..... 3 40

## KANSAS.

Parsons—St. John's Memorial Church.....

2 19 OHIO.

## KENTUCKY.

Louisville—Branch League, toward Theological Scholarships.....

56 00 CLEVELAND—Emmanuel, Branch of Woman's Auxiliary..... 40 00

## LONG ISLAND.

Brooklyn (E. D.)—Branch League, through the Woman's Missionary Association of Long Island.....

18 50 PENNSYLVANIA.

## MASSACHUSETTS.

Boston—Mexican Division of Massachusetts Branch of Woman's Auxiliary, Trinity, \$135; St. Ann's, Lowell, \$5; St. Thomas' S. S. class, Taunton, \$6.....

215 62 Cheltenham—St. Paul's S. S..... 70 70

Longwood—Mr. P. S. Parker, Scholarship.....

Philadelphia—Through Branch League: For the general work, \$807.62; Holy Trinity, "Natalie" Scholarship, \$30; "Bishop Stevens" Scholarship, \$60; "Cash," 75c.; Miss Short's Bible Class, \$50; "Theological" Scholarship, \$30; St. Matthew's, for Rev. C. E. Butler, \$25; St. Matthew's Infant Class, for Orphanage, \$55; St. Andrew's Society for Promoting Religion, \$20; St. Peter's, "Cruse Moreno" Scholarship, \$60; "Emily Page Matlack" Scholarship, \$30..... 1,168 37

## NEW JERSEY.

Beverly—St. Stephen's.....

RHODE ISLAND.

Elizabeth—Mrs. S. A. Clark.....

145 00 Providence—Through Branch League, St. Michael's, Bristol, Ladies' Benevolent Society, \$5; Grace, Providence, \$4; St. John's, Providence, \$169..... 178 00

Florence—St. Stephen's.....

10 00 SOUTHERN OHIO.

Freehold—Mrs. Vogt, 75c.; Miss Pierson, 25c.

155 00 Cincinnati—Through Branch League, Christ Church, Scholarship, \$60; for Mr. Valdespino's personal benefit, \$25..... 85 00

Mt. Holly—Mrs. E. Merritt, \$5; Miss French, \$1.....

1 00 VIRGINIA.

New Brunswick—Miss Swift and Mrs. Stephens

6 00 Fairfax Co.—Theological Seminary, "Mary B. Rhett" Scholarship, \$40; Woman's Auxiliary Society, Seminary Hill, "William Sparrow" Scholarship, \$40..... 80 00

Plainfield—Church of the Holy Cross, Mrs. Tyler.....

1 00 Richmond—St. Paul's S. S., for Rev. C. E. Butler, \$35.84; St. James', "S. R. M.," \$3.. 38 84

Princeton—"A Friend," \$1; Mrs. Conover, \$1

5 00 WISCONSIN.

Woodbury—Parish, \$1; Miss Carter, 25c.....

2 00 West Salem—Edward H. Clarke, Esq..... 118 84

1 25 10 00 CANADA.

NEW YORK.

27 25 Ontario, London—Hellmuth, Ladies' College. 25 40

New York—Calvary, "S. C. C." In Memoriam, \$18; Miss Carpenter's Mite Box, \$7.62; Mrs. Harris Colt, \$10.....

Walkerton—Rev. William Stroth..... 5 00

Holy Communion, Mrs. M. H. Aldrich, \$2; Miss E. Collins, \$5; Mrs. Hannan, 25c.; Miss F. Morris, \$2.....

35 62 Receipts for the month..... 30 40

Holy Trinity, Mrs. George Wood.....

9 25 Amount previously acknowledged..... 2,807 43

St. Mark's, Collection, \$127.66; Mite Box, \$1

3 00 2,020 85

128 66 Total receipts since April 19th, 1881..... \$4,828 28

# FOREIGN STATIONS.

## GREECE.

Miss Marion Muir, with twelve assistant teachers (Greek). .... *Athens.*

## WESTERN AFRICA.

The Rt. Rev. C. CLIFTON PRINICK, D.D., Missionary Bishop.\*  
(In Passage.)  
*Cape Palmas District.*

The Rev. S. D. Ferg. (Liberian). .... *Cape Palmas.*  
The Rev. R. H. Gibson (Liberian) suspended. .... *Caravalla.*  
The Rev. M. P. Valentine Keda (Native). .... *Cape Palmas.*  
The Rev. Wm. Allan Fair. .... *Hoffman Station.*  
The Rev. O. E. Shannon Hemie (Native). .... *River Cavalla.*  
The Rev. Harry C. Merriam Nyenn (Native). .... *River Cavalla.*  
H. W. Dennis Hne, M.D. (Native), Missionary Physician. .... *Cape Palmas.*

Mrs. Fair. .... *"*  
Mrs. S. J. Simpson (Liberian), Teacher. .... *"*  
Mrs. Ann Toomey ("), *Orphan Asylum.* .... *"*  
Alonzo Potter Dowe (Native), Teacher. .... *Hoffman Station.*  
Richard Killen Nyema. .... *Rochester.*  
A. F. Vinton Forster. .... *"* .... *Caravalla.*  
E. W. Appleton Wade. .... *"* .... *Fishtown.*  
T. C. Brownell Gabbe. .... *"* .... *Cavalla.*  
Joseph Elliott Nine. .... *"* .... *"*  
Also three Student Teachers.  
*Sinoe and Bassa District.*

The Rev. L. L. Montgomery (Liberian). .... *Bassa.*  
† The Rev. J. G. Monger. .... *Sinoe.*  
George A. Dunbar (Liberian), Lay Reader. .... *Monrovia and Cape Mount District.* †  
The Rev. Edward Huete (Liberian). .... *Crozierville.*  
The Rev. John McNabb\*. .... *Cape Mount.*  
The Rev. Curtis Grubb, Jr. .... *"*  
Mr. G. W. Christian Schmidt\*. .... *(In Passage.)*  
Mrs. Penick\*. .... *Cape Mount.*  
Mrs. Schmidt. .... *"*  
Miss Margaret Thomas. .... *(At Home.)*  
Miss Elizabeth L. Dabney\*. .... *(In Passage.)*  
Miss Sarah Johnson (Liberian). .... *Cape Mount.*

## CHINA.

The Rt. Rev. SAMUEL L. J. SCHERESCHEWSKY, D.D.,  
Missionary Bishop, *Shanghai.*  
The Rev. Elliot H. Thomson. .... *Shanghai.*  
The Rev. Kong Chai Wong. .... *"*  
The Rev. William J. Boone. .... *"*  
The Rev. Yung Kiung Yen, M.A. .... *"*  
The Rev. Hoong Neol Woo. .... *Wuchang.*  
The Rev. Wm. S. Savres. .... *"*  
The Rev. Teng Yang. .... *Wuchang.*  
The Rev. Sung Lu Ching. .... *Shanghai.*  
The Rev. Zu Soong Yen. .... *"*  
The Rev. Frederick R. Graves. .... *Shanghai.*  
Henry W. Boone, M.D., Missionary Physician. .... *Shanghai.*  
William A. Deas, M.D., " .... *Wuchang.*  
Mr. Edwin K. Buttles. .... *Shanghai.*  
Mrs. Schereschewsky. .... *Shanghai.*  
Mrs. Thomson. .... *Shanghai.*  
Mrs. W. J. Boone. .... *"*  
Mrs. H. W. Boone. .... *"*  
Miss Josephine H. Roberts. .... *Wuchang.*  
Miss Elizabeth Stevens. .... *"*  
Miss Elizabeth K. Boyd. .... *Shanghai.*  
Miss Wong. .... *"*  
Also fourteen Candidates for Holy Orders, three Postulants, and thirty-one Catechists, Teachers, etc. (Natives.)

## JAPAN.

The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop, *Tokio.*  
The Rev. A. R. Morris. .... *Osaka.*  
The Rev. J. Hamilton Quinby. .... *(At Home.)*

\* P. O. Address, care Messrs. G. Moore & Son, Monrovia, Liberia.

† These two are not supported by the Board.

† There are three Liberian Presbyters in the Monrovia District who belong to the Jurisdiction, but are not Missionaries of the Board.

## JAPAN—(Continued.)

The Rev. William B. Cooper\*. .... *Tokio.*  
The Rev. Clement T. Blanchet. .... *Tokio.*  
The Rev. Theodore S. Tyng. .... *Osaka.*  
The Rev. John McKin. .... *"*  
The Rev. E. R. Woodman. .... *Tokio.*  
Henry Laning, M.D., Missionary Physician. .... *Osaka.*  
Mr. James McD. Gardiner. .... *Tokio.*  
Mrs. Cooper\*. .... *"*  
Mrs. Blanchet. .... *"*  
Mrs. Quinby. .... *(At Home.)*  
Mrs. McKin. .... *"*  
Mrs. Woodinan. .... *Tokio.*  
Miss Florence R. Pitman. .... *Tokio.*  
Miss Belle T. Michie. .... *Osaka.*  
Miss Margaret L. Mend. .... *"*  
Also three Candidates for Holy Orders, and fourteen Catechists, Teachers, and Bible Readers (Native).

## HAITI.

The following Clergy of the Church in Haiti receive stipends out of the appropriation of the Board of Managers:  
The Rev. J. THOMAS HEDLEY, D.D. .... *Port-au-Prince.*  
The Rev. St. Denis Baudry. .... *"*  
The Rev. Pierre E. Jones. .... *Jeremie.*  
The Rev. Charles E. Benedict. .... *Aux Cayes.*  
The Rev. Louis Duplessis Leden. .... *Torbeck.*  
The Rev. Alexander Battiste. .... *Port-au-Prince.*  
The Rev. C. O. Myrtil. .... *Gros Morne.*  
The Rev. F. J. Brown. .... *Acul.*  
The Rev. H. Michel. .... *Trianon.*  
The Rev. Jean J. Constant. .... *Beauvois.*  
The Rev. Shadrach Kerr. .... *Cape Haytien.*  
There are besides, two Presbyters, two Candidates for Holy Orders, and seventeen Lay Readers and Catechists, who receive no support, at least from the United States.

## MEXICO.

The following Clergy and Lay-workers of the Church in Mexico (other than the Bishop of the Valley of Mexico) receive stipends out of the appropriation of the Board of Managers:  
The Rt. Rev. HENRY CHAUNCEY RILEY, D.D., Bishop of the Valley of Mexico, *Mexico.* †

The Rev. PRUDENCIO G. HERNANDEZ, Bishop-elect of Cuernavaca.

The Rev. T. Valdespino, A.M. .... *Mexico.*  
The Rev. I. Maruri. .... *"*  
The Rev. J. L. Perez. .... *"*  
The Rev. Pio Quinto Orihuela. .... *Jocotepec.*  
The Rev. Luis Canal. .... *"*  
The Rev. J. Ramirez Arellano. .... *Xochitengo.*  
The Rev. J. Acinto Hernandez. .... *Cuernavaca.*  
The Rev. J. Jose Hernandez. .... *"*  
The Rev. Carlos E. Butler. .... *Mexico.*  
The Rev. Prof. Medina. .... *Theological Seminary.*  
Mr. A. E. Mackintosh, Business Agent. .... *"*  
Mr. J. Ramirez, Lay Reader. .... *"*  
Mrs. Herman Hooker. .... *Girls' Orphanage.*  
Miss Anna Grut. .... *"*  
Mr. J. Del Corral, Teacher, *Cathedral Boys' School.* .... *"*  
Mr. M. Merveno, Teacher. .... *"*  
Mr. J. Mota, Teacher. .... *"*  
Mr. J. Trujillo, Teacher, *St. Joseph's Boys' School.* .... *Diocease of the Valley.*  
Mr. R. Bustancourt, Lay-Reader. .... *Mexico.*  
Mr. J. M. Lopez, Lay-Reader. .... *Thianales.*  
Mr. J. Flores, Lay-reader. .... *San Pedro Manzano.*  
Mr. H. Lozada, Lay-reader. .... *Tepeco.*  
Mr. J. Alvarez, Lay-reader. .... *Jocotepec.*  
Mr. A. Carrion, Lay-reader. .... *Nopalza.*  
Mr. I. Bustamante, Lay-reader. .... *"*  
Mr. Ponce de Leon. .... *Mexico.*  
Miss de Leon. .... *"*  
Miss de Leon. .... *"*  
Mr. Villegas. .... *Puebla.*

There are besides, several Candidates for Holy Orders and thirty-eight other Lay Workers.

\* Present P. O. Address, Yokohama, Japan.

† Address, care of Messrs. Watson, Phillips & Co., City of Mexico.

## Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. JOSHUA KIMBER, Secretary, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package. This information is absolutely necessary for use at the Custom House.

## Rates of Postage to our Mission Fields.

GREECE—Letters, each half ounce or fraction thereof.	5 cts.
Newspapers, each.	2 cts.
CHINA—Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters, each half ounce or fraction thereof.	5 cts.
Newspapers, each.	5 cts.
Book Packets, each two ounces or fraction thereof.	2 cts.
JAPAN—Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters each half ounce or fraction thereof.	5 cts.
Newspapers, each.	2 cts.
Book Packets, each two ounces, or fraction thereof.	2 cts.
HAITI—Steamers [Weekly], Postage 5 cents. Newspapers and Books free through the Mission Rooms.	5 cts.
MEXICO.—[By steamers about weekly.] Letters.	5 cts.
Papers, one cent for each two ounces or fraction thereof, and in addition one cent for each paper.	5 cts.
LIBERIA.—Via Southampton [thence weekly]. Letters, each half ounce or fraction thereof.	5 cts.
Newspapers, each.	2 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa [as steamers touch only at certain points on the coast], it will be best to attach the proper amount of Stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

MISSIONARY BOX ASSOCIATION.—Our Missionary Boxes are issued, free of cost, to destination, singly [by mail], or in larger quantities, as required, packed in Cartoons of ten each [by Express]. Returns are to be made Semi-annually, at Christmas and Easter. Remittances to be addressed to JAMES M. BROWN, Treasurer of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

# WOMAN'S WORK.

*Communications relating to this Department should be addressed,*

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

AUGUST, 1881.

## LETTER FROM REV. O. E. SHANNON HEMIE.

HOFFMAN STATION, CAPE PALMAS.

April 21st, 1881.

MY DEAR MISS EMERY:

Yours of March 11th, with a report of the Clergymen's Mutual Life Insurance League, is now before me, and I am much thankful for the same. In compliance I fill out the blanks in the application to the League, and with it I am sending you a report of our work as you requested.

Since my appointment over this place in 1878, my work has been chiefly confined in the St. James' Church, and could not further extend it for the following reasons: 1st. At my settlement here, the change had proved very disagreeable with me, in regard to the family sustenance. The place was dry and much expensive, and to me it was quite different from my former station, where many things were accessible and less expensive. So I was quite a stranger to this new place. The best plan that I could devise, then, in such circumstance, was that while I was doing the spiritual work, it would be better that I should do manual work, such as planting cassadas and other such things, which, with my scanty stipend, would help to settle me with the family in the place, which I did.

Besides I found the congregation of St. James as sheep without shepherd. Everything was cold and dull. The system on which the Mission has been hitherto working was already changed by the Bishop. The lights, wine and sextonry which had been furnishing to the church by the Foreign Committee, were then laid upon the congregation to furnish. Though this system is right, and is the one upon which the work ought to have been carried before now; but as it is quite reverse of the former, it seemed

a thick, dark cloud hung over the minds of the people, at which they looked despairingly. With these I commenced my work, and have been always endeavoring to impress this new system in the minds of the congregation. I sometimes dreaded this cloud, having had no experience of it myself. But the words of God give light to the simple, and are full of comfort.

"With God nothing shall be impossible." In order to lighten this cloud so far as God would give us an ability, we organized a meeting of monthly contributions, which was intended that every one should contribute monthly what he or she thought able; but in course of time it appeared that some have hastily or misunderstandingly pledged themselves with more than what they are able; we therefore called a special meeting in 1880 for the reduction of such amount, which was done adequately and inadequately by each contributor who thought his amount too much for him. By this means the cloud is gradually given away or lightened, but yet dimly, and we are not yet without much need of help. The church needs some lamps and chimneys, but we are not able to buy them. These may be insignificant in comparison with great burdens which are laid upon other churches. Yes, it may be so, but a, b, c, is just as hard and troublesome with a beginner as the highest branches of learning are to the advanced scholar who studies them.

The second reason is, I have had no comfortable dwelling for my wife and children. I think every brother or sister knows very well that a married Missionary is not so free as an unmarried one. The circumstances which demanded my appointment being very urgent and unexpected, there

was no dwelling fixed before my removal; the only Mission building which is here, besides the church, was in very bad state, and needed thorough repairing before it could be fit for a dwelling; but instead of that a few rough patches were made on the roof and no partition made at all in the whole house. In order, then, to keep myself and the family from being exposed, I made bamboo partitions instead of planks. Notwithstanding these the house could not be brought in comfortable condition, for when the rainy season came on, the patches seemed to have made the leakage worse than when it was not patched, and not only that, but it was also gradually inclining to fall. Consequently I was forced to commence building with very scanty stipends, sooner than what I intended, which threw the family into great distress and want. But God, Who takes care of birds, is always providing, especially for His own, though not much at all times as our lusts would. In May of 1880 the old house was no longer fit to live in. I and the family were then forced into the small kitchen which could scarcely hold us. There we were trying to content ourselves until the stair-floor of my new house was laid, when we moved up and are now feeling little comfortable, though the whole is not completed yet.

The third or last great reason is, I have had no means to enable me in this embarrassment, to extend the work among the heathen brethren, as I wrote you before. Now I pause and ask, LORD, how shall I carry out my work? Teaching is the principal thing which is needed. We can preach and do preach, but teaching is indispensable; by it several young men have been converted. What made the Bereans more noble than others? It was because they searched the Scriptures daily to see whether those things which were preached by the Apostles were so. Thus I believe the teaching will be a great help to our Mission in Christianizing the heathen around, who now call for learning, though at present they may not have the intention to learn that they may search the Scriptures; yet I hope that if by God's grace they should learn to read and understand, they would be influenced to look into the Scriptures and see whether the Gospel which we preach is so. I think I will (p. v.) commence the school with the few primers I have in hand, and heartily need

your prayers for encouragement to carry on this work.

The Methodists are now taking a step to work in the big town where we formerly had a school. Shall we wait yet and let them outstrip us? The work of teaching the day-school in the Station has not been in constant operation for about a year or so, on account of the teacher's illness and negligence in part. The parents also are negligent in sending their children to school. Their minds are always inclining to their rice farming business than anything else, so they think little of their children's education, which shows the danger of ignorance. Thus far I am closed with the report.

Now I give you a surprising and yet pitiful incident of the foolishness of the preaching of the Cross to them that perish. In November of last year I made a trip up to Bohlen. There I was informed by one of the Christians in the place that in Messrs. Fair's and Grubb's visit there at Bohlen, they went in the chief town (Nitie) and preached from the text, "I am not sent, but unto the lost sheep of the house of Israel." In which I think Fair and Grubb might have represented themselves as being sent to look for them as lost sheep of GOD; but the people were greatly astonished, as my informer said, and said to each other, "Are not the white men so foolish as to come far from the beach up here to look for God's sheep? Have they asked the people that are near to them about that sheep? Is it possible that a sheep can pass through all these places and no one could catch it?" They took it to have been a real sheep of four feet. It had been noised abroad, my informer said, wherever he went, the people asked him, "Did the white men find the sheep they came to look for? Are they so foolish to believe that a sheep can walk that distance and reach here safe?" But he said he tried to explain it to them that they did not really mean the sheep which has hoofs, but them, the people that inhabit the place. How pitiful is the condition of these people and how great is their ignorance, among whom Missionaries have done some work, though been neglected for some time. This will show you that this place, where the foundation of Missionary work was laid, need a workman to carry on the work.

Faithfully, yours in CHRIST.

## LETTER FROM MRS. GRUBB.

CAPE MOUNT, W. A. April 28th, 1881.  
MY DEAR MISS EMERY:

This has been a lovely day, and we have just returned from a nice row up the river. We started early this morning, Mr. McNabb, Mr. Grubb and myself, with our girls, and the larger boys to row us. We went some distance till we came to a nice level spot where trees were scattered here and there to shield us from the bright rays of Africa's sun. After spending some hours here we retraced our steps to the boat, where we ate our dinner. We enjoyed the change and returned home bright and happy.

*Later:*—Have been busy cutting out and doing what sewing I can for the girls, for they are in need of a fresh supply of clothing.

Mr. McNabb and Mr. Grubb have both been ill several days. They are better now, and were able to walk on the beach yesterday evening. They can teach in the school next week, I hope. That seems to be doing

nicely. Most of the boys are now here, and we have seventeen girls; only two are away now. Sometimes they are hard to manage, yet I do not think they are so much so as children at home, and it takes so little to make them happy.

There are three little ones whom we support. One is old enough to be a great help in sewing on the machine, and other work; two are small. Nettie, my namesake and Godchild, is quite a little thing. Her parents gave her to me to keep as my own. These I teach, with three Liberians. The Mission girls are taught in the boys' school by our female teacher. After school they are under my charge. For such work as this I came; to do whatever God might give me.

Before going down the coast, I feared I might have to return home on account of my health; but I have come back apparently strong, and feel so thankful for it.

I spent two pleasant weeks with Mr. and Mrs. Fair. They are hard at work.

Sincerely, your friend.

## EXTRACT FROM LETTER FROM MRS. SCHERESCHEWSKY.

WUCHANG, May 11th, 1881.  
... THE church in the process of building here is progressing finely, and will really be very satisfactory. The proportions are very good, and when it is completed a great impetus will be given to the work. The hospital for men, under the care of Dr. Deas, has been enlarged, and we hope ere long to begin the woman's hospital, which will be entirely removed from the men's hospital, a plot of ground opposite this compound, having been bought for that purpose. Dr. Deas has his hands full, and is often sent for to go to the houses of the Chinese. One man, an official of rank, has shown much appreciation of his medical skill, and comes to visit both him and Mr. Sayres quite often. We hope for a great deal from the progress of the medical work.

Yesterday I visited our boys' school, the Bishop Boone Memorial. There are now

about twenty-six boys. As they get older, those who are promising we send down to St. John's College, Shanghai, to complete their studies, and then they come back here to teach and preach among their own people.

At present we are stopping with Miss Roberts, who has charge of the Jane Bohlen Memorial School, while our own quarters are being repaired. Miss Roberts seems very happy in her work. The other day I went into the school and happened to find the Matron (Chinese) binding up one of the little girls' feet. For the first time I looked upon the crippled foot in its naked deformity; it was truly pitiable. Miss Roberts and I both desire, if possible, to get little children—orphans, or those who cannot be supported at home—and take charge of them from their babyhood; we could then see that their feet remained unbound.

## THE LYDIA MARY FAY MEMORIAL SCHOLARSHIP, ENDOWED BY THE MASSACHUSETTS BRANCH OF THE AUXILIARY.

FOR some time we have wished to print the following letters, which, for one reason or another have been crowded out of our pages from month to month. From them we learn something of what our endowed scholarships are doing in China.

*To the many Contributors toward the endowment of the "Lydia Mary Fay Memorial" Scholarship.*

DEAR FRIENDS—It is with great joy that I learn that the Scholarship proposed at the meeting in St. Paul's Church, Boston, in

October, 1878, as a memorial to Miss Fay, is already fully endowed. It shows how many workers joined by one holy bond can do a work that shall go on for long ages doing good, for CHRIST's glory, the up-building of His Church and the very great help of those who may become students under the provisions of this Memorial Scholarship.

The first to hold this position is Mr. Wu Ching Chang, long connected with Miss Fay, and by her esteemed most highly for his steady character, earnest work and good abilities. He is married and a father, and will (p. v.) be sent forth this winter as a Catechist. This is to prove our students in practical work; and if he gains a good report, in two years we shall hope to ordain him to the Diaconate. Thus he will very soon vacate this Scholarship, but you will, I know, none the less follow him in your prayers. Indeed he will the more need them when directly opposed to heathen antagonism, and surrounded by those who can be no help to him in living so as to set forth CHRIST's example in the midst of a gainsaying and materialized people. Another is ready to enter for a longer term into the benefits of this Scholarship, and we can only hope that he will prove as sincere and steadfast. Meanwhile it is very pleasant to feel that Miss Fay's probable wish has been met in thus linking Mr. Wu for the first year to her Memorial Scholarship.

We all, teachers and taught, need your earnest prayers for ourselves and our work, which is, as we believe, our MASTER's; and we cannot too often urge upon you this duty and privilege, one that all may take part in.

Very sincerely yours,

WM. J. BOONE.

SHANGHAI, August 24, 1880.

A letter written by Wu Ching Chang, and translated from the Chinese by the Rev. Yung Kiung Yen.

*To the Chairman of the Foreign Committee of the Massachusetts Branch.*

RESPECTED MADAM:—I received this month your precious letter, which was a comfort to my thirsty heart. The reading of it gave me great pleasure. During the years past I never received a letter from your country: your favor was unexpected—as fallen from the skies—and my heart was filled with joy.

Living as I do in China, and separated

from you by great distances, you are nevertheless interested in me, praying for me, and hoping that GOD will bless me to be a good man, and to be CHRIST's faithful servant in the work of evangelization. This, indeed, shows your earnestness of heart in my behalf. Further, you devoutly wish that my country would believe on the Lord, so that the West and the Middle Kingdom may worship one God, and acknowledge one CHRIST, and that both nations may be the recipients of the benefits of God. This again shows that your heart is interested in my countrymen.

Though I live in China, I also shall think of you, and shall pray to God to bless you without end. Though under different skies, our feelings for each other are the same. I pray for you, and you pray for me; thus, though not seeing each other's face, our hearts are near, and we are as face to face.

In the August of last year, I moved to St. John's College, where I have been studying and preparing myself for the office of a Missionary. I hope God will grant His grace to fit me for it.

The College is in the country, which is quiet and retired. The rooms are spacious, and we are happy and comfortable. Both American and Chinese Clergymen instruct us in the Scriptures. By diligently working morn and eve we hope to be nearing the goal.

When Miss Fay was living, she taught us what was good and important. When, by reason of her severe sickness, she went to Chefoo, all her scholars accompanied her to the ship to see her depart. Afterward, when the news of her death came, there was not one who did not shed tears. Finally, when Dr. Nelson brought her remains to Shanghai to be re-buried, hundreds of people attended the funeral—people who remembered that during her life of twenty-eight years in China, she superintended schools, and wrote books, and exhorted all for good—doing all things with untiring diligence. All were mindful of her earnestness of heart in making known the Gospel, and of her sincerity of purpose in giving instruction; all were thankful for her virtuous deeds even to the end of time.

Hoping you will write me again for my instruction, Yours respectfully,

WU CHING CHANG.

ST. JOHN'S COLLEGE,

October 29th, 1880.